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Without Concealment—Without Compromise.

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Controversy between New-York and Virginia.

STATE OF NEW-YORK.

EXECUTIVE DEPARTMENT,
Albany, April 6th, 1841.

SIR—Your communication of the 22d of March last, enclosing a warrant for the surrender of Robert F. Curry, in compliance with my requisition, is acknowledged. The proper agent has been directed to receive the fugitive and convey him to this State.

Your compliance with this requisition is made, in your communication, a ground for asking a reversal of my decision upon a similar process of your predecessor, demanding the surrender of Peter Johnson and others. Although the candor you have avowed is by no means questioned, it is a matter of some surprise that you have treated the cases as altogether analogous. If you could have shown that the indictment accompanying my requisition was informal and defective in charging the crime of forgery; if a competent judicial tribunal had decided that the indictment was thus defective, and that upon examination there was no probable cause to believe the fugitive guilty of an offence against any law of this State, and if forgery were not a crime or offence against the laws of Virginia, the common law, and the laws of all civilized countries, then, although the cases would be analogous, it would, in my judgment, and with great deference, follow rather that the demand made by me ought to have been denied, than that the requisition issued by your predecessor ought to be granted.

Your views concerning the questions recently discussed between your predecessor and myself; your protest against supposed aggressions; and your appeal to me to review positions heretofore assumed, to abandon opinions and measures pronounced by you to be erroneous and untenable, and to restore harmonious relations between the States of New-York and Virginia, have received most careful and respectful consideration. Since, however, you have intimated that it would be unprofitable to renew the discussion of the question referred to upon its merits, my reply will necessarily be as general as your communication.

The Lieut. Governor of Virginia, in 1839, demanded of the Executive of this State, Peter Johnson, Edward Smith and Isaac Gansey, as fugitives, upon a vague and insufficient charge of stealing a negro slave in that Commonwealth. When this demand was made, the Constitution had existed during a half of a century, a period sufficient, it may be supposed, to present domestic exigences of every character forseen and intended to be provided for by the framers of that instrument. During that period the institution of slavery existed in Virginia and some other States, while in this and others it was abolished. Yet within that long time only one case is known to have occurred in which the Executive of a slaveholding State demanded from a State in which slavery had ceased to exist, the surrender of a fugitive upon a charge similar to that adopted by the Lieutenant Governor of Virginia; and no case is known to have happened in which a demand of that character, made under such circumstances, was allowed. The affidavit was deemed by the Executive insufficient and defective, even to charge a crime against the laws of Virginia, while the question involved, if the requisition were supported by a proper charge, was regarded as one of grave importance, and requiring deliberate consideration. An informal note was delivered to the agent of Virginia, pointing out the defects in his papers, and giving leave to amend, and a time was appointed for the consideration of the whole subject.

In the meantime the supposed fugitives availed themselves of the legal remedy and were discharged on a writ of habeas corpus, on the grounds that the charge was insufficient, and that, upon examination, it was ascertained that the actual offence of the accused consisted in their being seamen on board of a ship in which a slave had concealed himself, with a view to what proved an unsuccessful attempt to escape from servitude. The Lieutenant Governor, to whom the circumstance became known, nevertheless demanded a decision upon the case as originally presented. That course presented to the Executive of this State, on one hand, the alternative of seeming willing to evade a great constitutional question by placing his denial of the demand on the informal objection sustained by the judge, the removal of which would not dispose of the subject; and on the other, that of assuming the broad constitutional ground upon which, on mature reflection, he was satisfied the case must at last be decided. Both the frankness which becomes public functionaries, and a proper respect for the Lieutenant Governor of Virginia, required the adoption of the latter alternative.

It was not unforseen that an absolute and probably irreconcileable difference of opinion must arise between the Lieutenant Governor and the Executive of this State. It was obvious that the former would assume, in conformity with opinions known to prevail in Virginia, that men of a certain race and condition may be, and are, property and chattels, the subjects of purchase, sale, devise and theft.—The Executive of this State, on the contrary, would be faithless to the spirit of its Constitution and laws, if he did not maintain that all men, of whatever race or condition, are men, and of right ought to be freemen; that every remedy for duress of a human being, whether it be the writ de homine replegiando, habeas corpus, action for enticement or false imprisonment, or indictment for kidnapping, regards him as a man and not as property, and that it is as absurd in this State to speak of property in immortal beings, and consequently of stealing them, as it would be to discourse of a division of property in the common atmosphere. It was equally manifest that Virginia would insist that her sister States should recognize the right of property by one class of her people in another, as established by her laws. It would, on the contrary, become the duty of the Executive of this State to hold, that except so far as the principle is controlled by the article of the Constitution which declares that persons held to labor or service in one State, by the laws thereof, and escaping into another, shall, on demand and proof, be delivered up to the persons to whom such labor or service is due, the relation of master and slave is a peculiar local relation of the State where it exists, and that this State is not bound to recognize or protect it in any manner, much less to protect it by extending for that purpose, an article of the Constitution which had no such design, nor any reference whatever to the relation.

The Executive of this State, always careful to avoid even any seeming interference with the institutions or municipal affairs of other States, would have gladly avoided such a discussion, not from objections on his own part, but because he supposed the discussion, although invited by the Lieut. Governor, could not be agreeable to the people of Virginia. But it was the pleasure, nevertheless, of the Lieut Governor of Virginia to demand an answer to the requisition, notwithstanding the decision would involve the great questions which have been raised, and notwithstanding he must have known, moreover, that a compliance with the requisition would be to surrender three men as criminals whom a competent tribunal had pronounced guiltless, and thus exhibit the Executive trampling on the Judiciary as well as striking down the liberty of citizens of this State.

Such were the circumstances under which the Executive of this State denied the requisition of the Lieut. Governor, and assumed the grounds on which that denial has been vindicated. The decision was not, as you have assumed, designed as an aggression upon Virginia, and intended to affect her institutions. Virginia was admitted, in the broadest sense, to be sovereign within her territory, in the enactment and execution of her laws. It was denied only that she could extend her legislative power so as to give a right to the Executive of this State, or render it his duty, to surrender its citizens to be transported to that commonwealth to be tried, condemned and punished for acts not in themselves wrongful, nor regarded as criminal by the laws of this State; and inasmuch as differences might exist between the codes of the two States, it was conceded that in ascertaining the intent of the compact between them, reference might be made, in such cases, not in the particular code of the one or the other, but to the common law received by both, the laws of nations, and the laws of all civilized countries. These principles had no exclusive reference to the States in which slavery exists, but were the same by which other demands upon this State are tested, and they have been applied, not only in the case in question, but in others presented by Pennsylvania and N Hampshire, where that institution has long since become obsolete. The discussion was, however, conducted in a manner which it is hoped will be found to have been always courteous and respectful to Virginia.

The Governor of Virginia, in submitting the correspondence to the General Assembly, thought proper to distinguish the non-compliance of the Executive of this State, upon the grounds assumed by him, as a flagrant invasion of the rights of that Commonwealth, which, in the event of the failure of other remedies, might render it the solemn duty of Virginia to appeal from the cancelled obligations of the federal compact to original rights and the law of self-preservation. The Executive of this State laid the same correspondence before the Legislature, with the reluctant expression of his surprise and regret on account of the seeming menace of the Governor of Virginia. The Executive of this State, desirous to avoid increasing the embarrassment which had resulted in consequence of the course adopted by the authorities of Virginia, declared that he regarded the subject as one falling peculiarly within the province of the Executive Department, and in relation to which the duties of that department were prescribed by the constitution and laws of the U. S., and not by the constitution or laws of this State, and he carefully abstained from invoking any legislative sanction of his decision.

The Executive of this State subsequently complied, promptly and cheerfully, with the request of the General Assembly of Virginia, and submitted the appeal of that body from the Executive to the Legislature of this State, together with the able arguments of the Governor of Virginia and of a committee of its House of Delegates, all of which documents were laid before the Legislature without comment. The Executive also, with equal cheerfulness, complied with the farther request of the General Assembly of Virginia by reviewing the positions assumed by him, and he trusts performed that duty in a spirit of candor and courtesy. The correspondence being thus again closed, the Governor of that State submitted it to the General Assembly in the manner he deemed proper.

He at the same time offered large pecuniary rewards to induce individuals who might be thus tempted to seize, within the jurisdiction of New-York and in violation of its laws, and convey to Virginia the three individuals, whose security was doubly assured to them, first by the decision of a competent legal tribunal, and then by the Executive authority of the State. The Governor of Virginia also addressed public circular letters to such, and such only, of the American States as he assumed had peculiar sympathies with Virginia, inviting them to make common cause against New-York. The Executive of this State submitted these proceedings and the correspondence to the Legislature of New-York without remark. The General Assembly of Virginia then thought proper to pass an act attempting to impose invidious restrictions and onerous impositions upon citizens of this State engaged in commerce with that commonwealth, citizens no otherwise responsible for the action of the Government than as being among its constituents; and this was done with a purpose fully avowed to oblige the Executive of this State to rescind a decision made under his constitutional responsibilities, and to compel the Legislature of New-York to repeal a law found on its statute book, in accordance with its constitution and the constitution of the U. S., and having no connection with the question in controversy.

Simultaneously with this proceeding the Governor of Virginia refused compliance with a requisition, admitted to be in due form, for the surrender of a fugitive charged with the crime of forgery, unless the Executive of this State would first rescind the decision previously made by him, allowing, however, to the Executive of this State six months as a reasonable period to decide upon the extraordinary proposition thus submitted. The Executive of this State lost no time in assuring the authorities of Virginia that the original subject had been reconsidered upon its merits, and also in connection with those injurious and retaliatory proceedings, and submitted the result, that the decision having been made in accordance with convictions of constitutional duty still entertained, he found no sufficient ground for a reversal of the same

It became the duty of the Executive to communicate these proceedings of Virginia to the Legislature of this State In doing so he could not but foresee that no one would think of repealing, and especially under such circumstances, a law of the State designed for the protection and security of its own citizens and others exposed to the risk of privation of liberty without even a charge of crime. There is no good reason to believe that the interests of the citizens of this State are less carefully guarded by its Legislature than the supposed interests of citizens of Virginia are by the General Assembly of that commonwealth.—There is no ground to suppose that the principles in regard to personal liberty and State sovereignty maintained by the Executive of this State, are less sedulously cherished by the Legislature than the institution of slavery is by the General Assembly of our sister State. When the commercial position, condition and relation of this State are considered, it is not unreasonable to suppose that the Legislature, if it could transcend its constitutional barriers, might annoy, harass, and even oppress unoffending citizens of Virginia at least as severely as the General Assembly of that commonwealth can oppress such citizens of N. York

Nevertheless the Executive declared that he deemed any retaliatory action unworthy the dignity and inconsistent with the relations of this State. He recommended no such measure. He declared that none should be adopted on his part; and assuming that the citizens of this State have ample constitutional remedies against any injuries they may suffer from the wrongful legislation of Virginia, he declared his confident conviction that it might safely be left to the magnanimity of that State and her own experience of the consequences of her measures, to induce an abandonment of them and the performance of her constitutional obligations. The Executive of this State has sincere pleasure in acknowledging that so far as one of the measures is concerned, this anticipation has been already realized.

From this cursory review, rather of what has been done than of what has been written, it will appear that the authorities of New-York have not been the actors in any transaction tending toward a derangement of the relations between this State and Virginia New-York has done nothing, and has spoken only when and so often as she was appealed to by Virginia, and then always in the language of respect and affection. New-York has made no novel or questionable demands, complained of no wrongs, offered no rewards for violations of laws of Virginia, passed no vindictive acts, made no menaces, nor has she endeavored, in any manner, to excite her sister states against Virginia, although she doubts not there are many and enlightened States among them which cherish her own principles and respect her decision

I trust, therefore, sir, that you will be satisfied, that the spirit of conciliation, kindness and devotedness to the Union, which you have so properly invoked, will continue to prevail here, since no other spirit has been indulged from the beginning. You have a guaranty also of that spirit in the fact that, although not loud and frequent in professions, New-York is constant in works showing her attachment to the Union. Her history presents no instance in which she has questioned its value, nor has she ever indulged speculations concerning that after state which sometimes engages the contemplation of those whose estimate of the value of the Union is not fully settled. You have a guaranty also in the perseverance with which New-York pursues her policy of increasing her communications with her sister States, and the determination she manifests to render equal justice to them all, while she protects her own citizens as she ought upon principles essential to her own sovereignty and that of her sister States.

I trust, also, that you will agree with me that it rests with Virginia to restore harmony between herself and New-York, if indeed that harmony has been impaired, which New-York is not yet prepared to admit New-York maintains, with great regard to Virginia, the same attitude and relations now as heretofore. She concedes to Virginia all she has ever yielded. She asks of her nothing Virginia does not herself admit to be constitutional and just, and she maintains toward her the same attitude and relations that she maintains toward the other states of the confederacy. If, however, it be not the pleasure of Virginia to retain her ancient attitude and cherish her ancient feelings toward New-York, I can only express my unavailing regret for a circumstance so unhappy and so unfortunate.

You are pleased to remark that this State is pursuing a course calculated to render her territory an asylum for felons and runaway slaves. Waiving all exceptions to the spirit of this remark, I trust I may be permitted to reply, first, that it is not inconsistent with the most careful regard to the public morals to grant impunity to those declared innocent by the legal tribunals, or to those whose conviction would involve no offence against the laws necessary for the preservation of a well-ordered society, and no violation of abstract rights, as ascertained from the system of jurisprudence established in civilized nations; and secondly, that the experience of the people of this State has proved, at least to their own satisfaction, that neither public virtue nor public prosperity has received any injury from extending, so far as has yet been done, equal justice to every class and every race of men within our limits.

Accept the assurance of high respect,
With which I remain,
Your obedient servant,
WILLIAM H. SEWARD.

The Honorable JOHN M. PATTON, Lieutenant and acting Governor of Virginia, or his successor in office.

INIQUITY AND A MEETING.—Such is the quaint but expressive title of a Sermon recently delivered in Whitesboro', N. Y., by Beriah Green, President of Oneida Institute.—We have copied one half of this Sermon into our present number, and shall publish the remainder next week. It evinces the abolition spirit of 1833, 4, 5, and will be admired by all friends of genuine reform. If *we* had used such language, it would have been set down to our "infidelity," and adduced as conclusive proof of our hostility to "the church!" This sermon is very opportune, as the whole world will soon see "Iniquity and a Meeting" on a national scale, when the national fast (query—farce?) shall be held which has been recommended by our slaveholding President, in commemoration of the death of General Harrison.—*Liberator.*

SELECTIONS.

From the Anti-Slavery Record for Oct. 1837.

Letter to a Minister of the Gospel.

DEAR SIR,—Suffer me to tell you a short story as an introduction to a very important subject to which I wish to call your attention.

Before the days of railroads, a pedlar who was passing the Alleghany mountains with his commodious covered wagon, well stocked with a variety of wares, was suddenly arrested near the foot of one of those mighty ridges, by a piteous moan, which proceeded from a dense thicket in the ravine beneath the road. He instantly checked his rattling vehicle, and the sound was distinctly repeated. Pedlar though he was, there was too much flesh in his heart to turn away from the cry of human distress; so, without heeding the danger of robbers, of which his knowledge of that wild and solitary road made him well aware, he turned his horse to the up-hill side, and making him fast to a projecting root, immediately clambered down the steep bank of the ravine. The object of his benevolent search was presently before him. Beside the stream which trickled down the gullied rocks, lay a man with his clothes torn and blood smeared He was a traveller who had been assaulted and wounded by robbers, thrown down the bank and left for dead, three days before. In the agony of his pain and fever he had crawled to the water to wet his parched lips. The stout pedlar raised the poor fellow upon his shoulders, and with some difficulty bore him up the steep bank and deposited him on a buffalo skin in his wagon. In the next house he doubted not he should find for him a hospital and good care, for surely no one would refuse to receive so pitiable an object. And right glad was our pedlar, on emerging from the forest of the mountain side, to discover a house more than usually spacious, and which was evidently not unused to the accommodation of travellers, though it was not professedly a tavern. He knocked hastily at the door, and was accosted by a good-looking personage, the proprietor of the house. "I have brought you," said the pedlar, "a man who has been robbed and wounded on the highway, whom I found about a mile back, just ready to die; will you take him in to your house and take care of him?" "*No, I cannot,*" replied the good-looking proprietor—"my house is devoted to the accommodation of select parties of gentlemen and ladies, and receiving this man might disturb some of my regular guests—besides it might involve me in a quarrel with the robbers—and yet furthermore, I deny your right to make any such demand of me. Why, if I admit this man, on your request, I might be obliged to yield to the wishes of every vagabond and stroller who comes along." "I demand it only in the name of humanity," replied the pedlar, "by whose laws you are bound, no less than myself; and I take the liberty to say, if you turn this poor stranger from your door, the curse of God will rest upon you." Upon this, the poor wretch, whose festering wounds could ill bear a moment's delay of the requisite dressings, much less the harsh jolting of the wagon, groaned afresh, and the pedlar drove on.

Having pursued this painful story far enough for my purpose, without disgracing human nature by affirming its truth, I take my leave of it. You will agree with me that the same humanity which required the pedlar to take up the wounded traveller, made it equally the duty of the good-looking proprietor to receive him into his house; and this, without at all disturbing his right as a proprietor to dispose of his house as he pleased. Civilly, or as regarded the laws of the land, he had a right to shut his doors, but, morally, or as regarded duty to God, and love to man, he had not. If we are agreed, then, upon the principle that extreme suffering constitutes a claim upon those who have the power to relieve it, let me proceed to advocate the claim of two and a half millions of American slaves to be preached for and prayed for, in every American pulpit.

1. The sufferings of the slaves are sufficient to call forth the utmost exertions for their relief.

To estimate their suffering aright, we must first consider that they are MEN. They are born with the same constitutions, powers, passions, desires, and susceptibilities as ourselves. Even supposing them unconscious of their bondage, as a man born deaf, is of sounds, or one born blind, is of colors, we ought to pity them as much as we do the deaf and the blind; but they are not unconscious. Their smiles are not the smiles of contentment but of hypocrisy. In the language of George Horton, himself a slave, "they languish to be free."* Said that poet in chains,

"Oh, Liberty! thou golden prize,
So often bought by blood—
We crave thy sacred sun to rise,
The gift of nature's God!

"Bid slavery hide her haggard face,
And barbarism fly:
I scorn to see the sad disgrace
In which enslaved I lie."*

Says James Bradley, a self-emancipated slave, "My master had kept me ignorant of every thing he could I was never told any thing about God or my own soul. Yet from the time I was fourteen years old, I used to think a great deal about freedom. It was my heart's desire; I could not keep it out of my mind. Many a sleepless night I have spent in tears because *I was a slave.* I looked back on all I had suffered—and when I looked ahead, all was dark and hopeless bondage."† Such is slave testimony in regard to the contentment of slaves under the kindest of masters.—We might quote much more to the same effect, and vastly more still might be had but for the obvious policy, which slaves are not slow to learn, of concealing their discontent, not only from their masters, but from the whole world. To such concealment many of them have been indebted for the opportunity to secure their freedom. We may, then, fairly put ourselves in the place of the slaves, and measure their feelings by the sensibilities of our own hearts. How should we feel under the laws to which the slaves are subjected—laws regarding us as *men* only for the better security of the interests of others, but *brutes* in relation to all interests of our own? Could we calmly contemplate our destiny and that of our children, to the latest generation, dependent upon the will and good pleasure of whatever despot accident may have made the purchaser of our bodies? What would avail kindness, if we must be slaves? What would avail good treatment, if it all hung upon the thread of a master's life? What would it avail us to fare sumptuously every day, if we must be deprived of self-respect, and regard ourselves as mere appendages of another? Slavery, at the very best, has something in it from which we recoil with horror. Its whole atmosphere is tainted with death to the soul. If it have joys, they are like the mirth that is sometimes seen amidst the groans of a great pest-house,—they are like the pleasure that showed itself in the prisons of Paris in the days of Robespierre. The great object of holding slaves is *gain.* Every hour of extra labor that can be extorted from the slave, and every yard of cloth and pound of food that can be withheld from him, is so much clear gain to the master. "The end of slavery," says Judge Ruffin of North Carolina, "is the profit of the master. The slave is doomed, in his person and his posterity, to live without knowledge and without capacity to make any thing his own, and to toil that another may reap the fruits."‡ We have the testimony of the Rev. Jas. Smylie, in his defence of slavery, that this is the case with the slaves of the great body of even professedly pious slaveholders. Such do not scruple to hold slaves for the sake of gain. Says Mr. Smylie, "If slavery be a sin, and if advertising and apprehending slaves with a view to restore them to their masters, is a direct violation of the divine law, and if the buying, selling, or holding a slave, for the sake of gain, is a heinous sin and scandal, then, verily, three fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians, in eleven States of the Union, are of the devil.—They 'hold,' if they do not buy and sell slaves, and, with *few exceptions,* they hesitate not to 'apprehend and restore' ronaway slaves, when in their power." What, then, must be the condition of the poor wretches delivered over by the law to the absolute, irresponsible control of men who not only covet gain, but a great deal of it—whose outgoes are always eating up their incomes, and crying, More, more! Imagination is too feeble to paint, and language too poor to describe, the misery which is the necessary and actual consequence of this hideous system. Said Mr. Swain of North Carolina, in a public address, in 1830, and *his* testimony does not admit of doubt.

"Let any man of spirit and feeling, for a moment cast his thoughts over this land of slavery—think of the nakedness of some, the hungry yearnings of others, the flowing tears and heaving sighs of parting relations, the wailings and wo, the bloody cut of the keen lash, and the frightful scream that rends the very skies—and all this to gratify ambition, lust, pride, avarice, vanity, and other depraved feelings of the human heart. . . . . . THE WORST IS NOT GENERALLY KNOWN. Were all the miseries, the horrors of slavery, to burst at once into view, a peal of seven-fold thunder could scarce strike greater alarm."

I need not resort to tales of special horror; I need not take the testimony of fugitive slaves, nor even of travellers opposed to the system, there is enough even in testimony of slaveholders themselves, and the incidental disclosures of men whose interests bind them to favor the system, to make out a case for compassion as strong as that of the man who fell among thieves and was left weltering in his blood by the wayside. Even admitting all to be true which is claimed by the apologists of slavery, as to the general kind treatment of the slaves, you can have no doubt that there must still exist in individual cases so great an excess of human misery chargeable to the principle of holding men as property, that it ought to be abandoned.

But why should I dwell on physical suffering? With *your* views of the worth and dignity of the immortal soul of man, there is an aspect of American bondage upon which you must look with ten-fold horror. Why have you spurned wealth, and ease, and popular favor, to preach the gospel of Christ? Because you regard the interests of the soul as infinitely superior to those of the body. It is upon the soul you see the image of the all-wise and eternal God; it is there that you see folded up a germ of being which may be drawn out by right culture, and which will expand in glory and honor and power when this world shall be remembered but as a dream. You feel certain that this glorious and wonderful structure of mind must be peculiarly dear to Him who made it—that He must regard it as the crowning excellence and chief end of his lower creation, that He must be jealous of encroachments upon its rights, and perversions of the high faculties with which He has endowed it, to base and unworthy purposes. Your regard, then, both for God and man, will impel you to take a deep interest in the subject of human bondage. All physical sufferings will sink out of sight in comparison of the degradation and blight of the soul when it becomes the mere animating principle of a money-getting machine. You will feel that a most horrible crime is committed, when you see the basest selfishness shutting out from the human spirit all the sacred influences and responsibilities which God has provided to train, enlarge, ripen, and glorify it! You will see, in the southern slave laws, daggers for the murder of the soul; and the dead and wounded you will find equal in number to the whole enslaved population.

Hence the slaves have upon you, as a minister of the gospel, peculiar and imperative claims. Your Master came into this world on purpose to preach good news to the *poor,* to bind up the broken-hearted, restore sight to the blind, deliver the captives, and set at liberty the bruised. No victim of physical suffering crossed his path unblessed. While his benignant smile and gracious promise kindled hope for the future, his kind, brotherly hand soothed the anguish of the present. What right have you to call yourself his minister, if you do not make the case of the poor, bruised, broken-hearted captives as much your own as if they were your own mother's children! What right have you to profess yourself a Christian laborer for the salvation of souls, when you can look unmoved upon the wholesale destruction of souls?

Again, the succor of the wronged is a duty which we owe to the human race. Society would justly consider the man who should turn from his door the poor wounded stranger, as its enemy—an aider and abettor of robbery. There is no neutrality in such a case. Neither can there be in the case of slavery. It is a crime against society at large. The enslavement of one man nurtures passions and creates and strengthens appetites, or, as they are sometimes called, necessities, which are dangerous to the liberty of others The fashion of living upon the labor of others, and especially of using others as mere tools, is one which cannot remain stationary. It is rapidly aggressive. It stops at no geographical line, at no determinate sum, at no hue of the skin. It is a gangrene in the social system, and if not absolutely and entirely removed, it must corrupt and destroy the whole. If there were to be landed on our shores a thousand missionaries from some old European despotism, with the design to persuade our fellow citizens that labor is disreputable, and that to avoid it a man may wrest from his neighbor, wife, and children, and liberty; if they should privately and publicly preach that some form of slavery or other is absolutely necessary to the well-being of the social system, and that the gospel, so far from requiring every man to earn his own living, by his own labor, authorizes one part of mankind to live on the labor of the other, you would consider the morality of the nation most seriously invaded. You would feel yourself called upon, as a minister of the true gospel, to sound the note of warning, in the pulpit and out of it. You would pronounce such doctrines destructive of all the objects of religion, and ruinous to the soul. Yet there is a vastly more formidable host preaching the same doctrines, or promulgating them by an example a thousand times more powerful than preaching. Yes, we have lived to see such doctrines boldly avowed, both in the Senate chamber and the pulpit; and long have they been preached more effectually, though less honestly, not only in the Senate and the pulpit, but in all our colleges and seminaries, in our steamboats, stages, and hotels, in our ball-rooms and theatres, in our counting-houses and parlors, and, in short, wherever slaveholders with their fascinating manners and cheap-bought liberality, have mingled with us. Thousands of northern men, too, have imbibed these doctrines at the South, where they have partaken of the plunder, and learned to admire the plunderers. So fearfully have the converts multiplied, and so deep and powerful is the sympathy with the robber-missionaries, that there is hardly a city or village in the land where their doctrines can be contradicted and their wickedness exposed without provoking an outburst of brutal and unlawful violence! But need I argue this point? Are you the man that need be told that the moral influence of crime cannot be confined to the criminal? that two and a half millions cannot be robbed of their manhood without bringing guilt and pollution upon all who acquiesce in the wrong, or who, knowing it, do not lift a finger to right it?

In the next place, not only is the case one which demands the interference of the ministers of the gospel, but it is one which is placed within their control. Both the friends and the enemies of the pulpit attribute to it great power. It is not because abolitionists undervalue the pastoral office that they are so earnest to enlist ministers in the cause of the slave, but because they estimate very highly its dignity and weight. It is in the power of the pulpit to put an end to the system of slavery. The formation of public sentiment on moral and religious subjects is to a great extent the work of ministers of the gospel. But on this subject, so obvious, and unanswerable are the arguments for equal rights and immediate emancipation, they have only to open their mouths for the truth, and the work is done. They have indeed little to do but to withdraw the support which they have given; for most lamentable is the truth, that the silent acquiescence, and oftentimes express approval of the Christian ministry has done more to sustain and perpetuate slavery than any other cause. Without their support, neither laws, nor talents, nor wealth, nor wickedness could have sustained it. From the sacred armory of the pulpit have been stolen the only defences which have been of any avail to keep off the shafts of truth. Our most determined and wary opponents are obliged to admit that the gospel will *ultimately* overthrow slavery. The position that the gospel can take root and produce its fruit from age to age in the midst of chattel-bondage, is too monstrous to be adventured by any one who cares much for the reputation of believing the gospel. No, the one system or the other must conquer at last; and our pro-slavery divines tell us that the gospel will infallibly do so in the *long run?* Why do they make such an admission? Because they are conscious that there is that in the gospel which if faithfully applied and honestly lived up to, will destroy slavery wherever it touches it, and as *fast* as it touches it. I take this admission as very strong evidence of great anti-slavery power in the gospel. The class of men who make it, have every motive to deny the contrariety of the gospel to slavery, for if there be any such contrariety they are demonstrably guilty. For under their administration of the gospel, these many years back, it is plain to the world that slavery has been constantly and rapidly increasing. The truth is, the only reason why the progress of things has not been the other way, is that the gospel has not been *applied;* it is not the fault of the gospel, but of the ministers. If the early preachers of the gospel had acted towards idolatry as the American churches have towards slavery, we should be bowing down this day to painted billets of wood—Christians perhaps in name and theory, but pagans in practice. It was only because they overthrew it. Suppose that Paul had only asked of the Athenians to admit the Living and True God to a place among their *thirty thousand,* had organized churches of idolaters and contented himself with the notion that, as the spirit of the gospel was so hostile to idolatry, being once introduced and having gained foothold in Athens, it would soften down, modify and finally eat out and bring to nothing the worship of false gods in that enlightened city! Would he have succeeded? Our common sense supplies us with an answer. But when he stood alone on Mars' Hill and spoke the simple truth, and sought to draw men utterly away from their foolish worship of "gold, silver, or stone, graven by art and man's device," our hearts tell us that in the TRUTH he had an engine of irresistible power, and we hardly need the sacred historian to say that "certain men clave unto him," we know they must have done so, and we know too that a multitude who did not, were inwardly convicted of the sin and folly of their ways. Now the gospel *operating in the same way,* is equally powerful against slavery. It reveals to us the relation and duty of man to man, no less plainly than the relation and duty of man to his God. It enjoins an immediate fulfilment of the relation, in the one case not less than in the other. The first act in obedience to its golden rule is death to the relation of man to man as owner to a chattel. Such was the blaze of light in which this truth was placed, by the preaching and conduct of the apostles, that the question whether a Christian had a right to continue a slaveholder, was considered too absurd to be asked. It was taken for granted, as the merest matter of course, that masters after their conversion would not hold their servants as slaves.*

Hence early Christianity, though it had other and more difficult work to do, did overthrow slavery whenever it gained a foothold, sweeping away the unnatural relation, wherever it went, and bringing master and servant together on the level of a common brotherhood I speak now of the reality of slavery, not of the name by which slaves as well as other servants were generally called, that word in its general import meant nothing unfair or dishonorable!

Why should not the gospel, *applied in the same way,* have the same power now that it had then? I cannot but believe it would produce the same effect in far less time, for now it has not so many other great obstacles to encounter. Its other opponents have in a great measure left the field, and its whole power may now be brought upon this one enemy. Men have not to be convinced of the existence of one only living and true God, of the resurrection and the coming judgment. All these points are fully admitted. The sinfulness of slaveholding is but the next necessary link in the chain of truth.

But, my dear sir, it is absolutely essential to success, that the gospel should *be applied as it was by the apostles.* With all our boasts about the holiness and power of our religion for these two or three hundred years past, it is plain slavery has been winning an easy victory over it, and that it has long been as powerless to help the slave as he has been to help himself. Slaveholders have been admitted to the church, and slavery has been justified from the Bible! In this case, what could the Church do, and what could the Bible do? Could the Church preach one thing and practice another? Were the anti-slavery principles of the Bible worth a straw, while slaveholders were allowed an inch or a hair's breadth of space in its hallowed precincts? No. If there were one sentence in the Bible admitting slavery, there might be ten thousand against it without any other effect than that of confounding itself. The first thing to be done, to place ourselves where Paul and Peter stood, is either to cast slavery out of the church, or to organise the church anew so as to hold no fellowship with it, and to show that the Bible does not in any sentence, word, or syllable, afford to the slaveholder any justification whatever. Taking this outset we might go on from conquest to conquest, leaving no enemies in our rear, having no traitors in our camp. The success of the gospel, thus arrayed against slavery, would be beyond any thing that has been seen in our days, for the attitude which its preachers have taken on this subject has paralyzed their energies and hindered their success on every other—which leads me to another topic.

The shutting of the pulpit to the claims of the slave, and its sycophancy to the slaveholder, have brought deep reproach upon the gospel. Who of all the enemies of Christ does not know that his religion claims to be the friend of the friendless, that it professes to level pride and send the highest of the high down to the side of the meanest victim of oppression? Well would it be, says the scoffer, if it worked so, but every scoffer knows that it does not, and with a laugh of bitter scorn points to the poor neglected slave for the proof. Sea and land they will compass, he says to make one proselyte and add to the glory of their church, but if ease, and popularity, and safety, and money are to be spent to raise the poor bruised captive from his prison house, they are on the other side of the way. More candid minds, too, are afflicted with painful doubts, when they see that the Christian religion, with all its solemn motives and awful sanctions gets so practical hold of the hearts and lives of its professors. Can it be, says the wary inquirer, that a religion is from God which leaves the mind dead to such enormous wrong? Can that instrumentality be designed to reclaim the world from *sin,* which utterly overlooks the most enormous of sins with which it is placed in absolute contact? What wonder when the case is pitiable enough to call angels from their spheres, and to make the very rocks weep; and when the wrong is outrageous enough to make the stoutest tremble for the foundations of social happiness; and when the gospel ministry have in their hands the power to assuage the woe and check the wrong, and will not use it,—what wonder, I say, if the wicked triumph over the gospel, and the weak doubting despair of it? And what wonder if God should forsake such a ministry? Have we not found it hard to account for the smallness of the success which has attended all modern efforts to spread the gospel in foreign parts? What a world of ado has been made to convert the heathen, and after all how little has been done! How long would the little christian lights that have been kindled by American missionaries continue to burn, if the missionaries were to be recalled? Perhaps it would not be very unreasonable to expect that the dark waves of heathenism would roll over them all, in less than five years! Why, the forces now in the missionary field, at the outset of Christianity, would have given the death-blow to paganism in every country which they have visited. But if any suppose that I underrate the success of missionary labors, they will still agree with me that it has been very small compared with the expense of life and means The frown of God seems to be upon it, for some reason or other. And for what reason is it, I ask if not because the church has sided with the oppressor—has passed by the poor wounded man, on the other side? God will not suffer so hard-hearted a gospel to overspread the earth. He will not give success to such a base, cringing, time-serving gospel. He reserves the final triumphs over idolatry, obscenity and blood, to a church with pure hands, and to a humane, self-denying, open-hearted uncalculating, uncompromising gospel. He will not set religion afloat without good morals, nor give currency to the mischievous lie, that holiness can flourish without honesty!

After what I have said, you will not be surprised at what I am going to demand of you as a minister of Christ A passing notice of slavery to your sermons and prayers, though you should take the right ground, is not sufficient. Remember this is the crisis hour, that the sin of slavery has brought us to the verge of destruction, that it is not confined to the South, nor to the form in which it exists at the South, and that to dislodge and rout it, is the most difficult victory the gospel has now to achieve. You will need, then, to gird yourself to the work, with an eye on all its parts, and means, and difficulties, and a heart resolved to measure your faithfulness to the gospel by your faithfulness to the slave. You will find yourself unfolding in his behalf the second table of the law, and making his case the test and touchstone of obedience, both to the second and the first. You will find yourself so preaching, even when you do not mention the slave or slavery, that no one will hesitate to say that you preach an anti-slavery sermon. You will carry out your principles, from the sundering of chains to the severing of the cord of caste. Being thoroughly convinced that the church has sinned grievously by its silence, and its participation, you will act as though the first object was a thorough reform. In short, you will be an active and uncompromising and always-abounding anti-slavery man. You will not need to be urged forward by an Anti-Slavery Society or lecturer, but you will rather by your whole weight of character and influence, and time and eloquence, urge forward the Anti-Slavery Society and its lecturers to attempt great things. You will feel that the anti-slavery work is your work by the very vows of your ordination, and that the society is only the means of uniting, all, of every name and sect, upon an object which is too wide to be confined to any one sect.

The great mass of ministers, of all denominations, you will agree with me, come far short of meeting my demands, even when they profess to take sides with the slave. I wish to call your attention to some of the arguments by which they seek to justify their opposition; their standing aloof, or their weak and spiritless advocacy of the abolition cause.

1. The Anti-Slavery Society is not an ecclesiastical body, and of course has no right to dictate to the churches. To yield to its sway and be carried away in its excitement, would be to compromise the liberty of the churches.—What! has any self-constituted body of men a right to dictate to the ministers of the gospel what they shall preach and what they shall not preach?

Certainly not. No such right is claimed by the Anti-Slavery Society. It simply claims the rights to place before every church, and every minister, and every man, *the reasons* why they should instantly exert their whole influence, whether preaching or praying, acting or talking, in behalf of the slave. Is this an invasion of ecclesiastical liberty? Has not even every individual a right to publish his opinion of the duty of ministers and churches; and is he not, in some cases, solemnly bound to do it?

Some ministers complain because abolitionists insist that they ought to admit anti-slavery lecturers to their pulpits, and read anti-slavery notices, and denounce them as oppressors because they do not. They say that in so doing, these abolitionists invade their gospel liberty, and support the doctrine that a minister must open his pulpit doors to every person who comes along. But the abolitionists do no such thing. They do not insist that ministers should pursue the course they ask, *without good reasons,* but they insist that the reasons *are* good. They say that the anti-slavery lecturers, with perhaps a very few exceptions, ought to have been welcomed to their pulpits, as men well qualified to plead for this holy cause. They say that whether a minister is bound to read every notice or not, the anti-slavery cause has a claim upon him for such aid, which he cannot set aside, either in his own pulpit or elsewhere. If he will commit himself to a brother minister not to open his mouth for the suffering and the dumb, he shows himself unworthy of the gospel of Christ, he is treacherous to the interests of his Master and ought to be sharply rebuked. This terrible restiveness of some ministers under the reproofs of the abolitionists, shows only on what ill terms they are with their own consciences! They throw themselves upon their *rights,* but, mark, they do not throw themselves upon their *reasons.* The abolitionist gives his *reasons* why the minister should preach and pray and read notices in behalf of the anti-slavery cause—the recusant minister gives no *reason* why he should not, but this; that he has a *right* to do as he pleases, and no man has a right to *compel* him to do otherwise! Now I, for one, would argue the anti-slavery claims on their own merits—I do not admit that a minister can lightly shove aside the cause of the down-trodden slave, because, forsooth, he has a right to say whether the singing school in his parish shall meet on this night, or that, or not at all.

2. It is said this is a political matter.

Well, suppose it is. When you settled it that the pulpit should have nothing to do with politics, I suppose you were aware that the righteousness of your decision depended very much upon the extent of meaning which you gave to the word *politics.* If you meant that the pulpit should not discuss the personal qualifications of candidates for office, nor the expediency of this or that bank, road, or canal, that was one thing: and if you meant that it should not dwell on the relation of man to man, so as to illustrate and enforce the second table of God's law, in all its length and breadth, that was another. Because it would be improper for the minister to discuss in his pulpit, the bargains of his grocer, or the industry of his shoemaker, it does not follow that he ought not to inculcate the virtues of honesty and industry. The politics of the ten commandments, the minister is bound to preach, nor can he suffer any politicians to scare him from these politics. If man-stealing, and marriage-breaking, and family-sundering, and heart-murdering are political subjects, then it is the minister's duty to preach politics. Christ and his apostles preached them.—If they had not, their kingdom would have been not only not *of* this world, but not *in* it.

3. It is professed that preaching and lecturing against slavery on the Sabbath, is a profanation of that day. Abolitionists take it for granted that the slaves are *men,* and as they have the authority of the Lord of the Sabbath, that "the Sabbath was made for *man,*" they of course, think it was made for the SLAVES. They ask no better justification than is furnished them by one who was himself complained of for a similar violation of His own day. "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? *How much then is a man better than a sheep?* Wherefore it is lawful to do well on the Sabbath days."—*Matt.* xii. 11, 12. Is it not remarkable that the ministers who so frequently urge this objection against the abolitionists, should not have been struck with their own resemblance to the ancient Pharisees?

4. It is objected to the abolition enterprise that unholy men are engaged in it. This is doubtless too true. But does it impair the *truth* of abolition principles? Does it stamp unholiness upon abolition measures? Why, we might as well deny the truth of the multiplication table because it is believed in and practised upon by unholy men. If I have right principles and a good object, can they be the less worthy because wicked men unite with me in avowing the principles and promoting the object? By agreeing and acting with them wherein they are right, do I become responsible for all things wherein they are wrong? Were we to be influenced by this objection, it is quite possible slavery would never be abolished, for it is quite possible that there are not in the world men enough who agree to think each other good and holy, to do it. But if a man has holiness enough to hate slavery and to love his fellow men, why should he not be encouraged to exercise it, even if he have a bad creed or none at all? And why should not the objector aid and encourage him in well-doing? Whose spirit was it to shun a good deed because a Samaritan did it?

But, I wonder why the objector has not been frightened into silence by his own objection. Surely there are plenty of unholy men engaged with him in opposing abolition. The grog-shops teem with them Over their hellish potations, with hellish oaths, they avow the most thorough sympathy with the Doctors of Divinity who uphold slavery from the Bible. With their hands as full of missiles as their hearts are of malignity, they engage in the same work—the defence of slavery. If the objection is good for any thing, surely the objector himself has the best right to the first benefit of it.

5. It is argued that the prevalence of abolitionism will stop revivals of religion, But what sort of *religion* is it that starts back from the claims of the slave? If the claims of temperance, chastity, honesty, truth and virtue in general could be left out of the account, undoubtedly a certain kind of religion could be revived and spread like wild-fire. The irreligious, if they were not called upon to any self-sacrifice, would accept the hopes of the gospel by acclamation. Revivals of religion flourish at the South, among men who live in the daily plunder of the poor, and we read very imposing accounts of them. Now, it is very probable, that if the preachers held up the immediate restitution of the plunder as a test of religious repentance, it might spoil all their success, but would it spoil the cause of religion? And it is very possible, too, that a great part of the religion produced in northern revivals, would vanish like mist in the morning, if it was subjected to the test of sitting down to the Lord's Supper with *colored* disciples, on equal terms. The white converts would very likely insist upon being served *first* and by themselves, as the condition of their participation in the ordinance—thus showing that their God is not He who made all men of one blood, nor their Saviour He who said ye are *one* in me, but the world's fashion. Would to God that every revival might be stopped that can be, by such a test! Such a stopping of revivals would itself be a revival of that "pure religion and undefiled" of which the apostle James gives us the characteristics.—*James* i. 27.

6. Abolitionism disturbs the peace of the churches.—This is an argument against the churches, rather than against abolitionism.

As a minister of the gospel, jealous for the *purity* of the church, have you no fears that this *peace* of the church will be the death of the church? As a friend of the church, I must confess my fears. The *peace* which is built upon the despairing groans of the tortured bodies, and the woful darkness and desolateness of the murdered souls of my poor brethren, fills me with unspeakable horror. Any thing but such dreadful peace.

I remain your friend,
in behalf of the oppressed,
IMMEDIATISM.

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* See "Poems by a Slave," for sale at the Anti-Slavery Office.

† Mrs. Child's Oasis, page 108.

‡ State *vs.* Mann. 2 Devereaux, North Carolina Reports 263.

* Had our present version of the New Testament been made before the unhallowed era of African slavery, my assertion would probably have been borne out by 1 Tim. vi, 2. a passage which is now perfectly unintelligible. I say *probably,* for I know not what but a willingness to soothe the conscience of their royal master in licensing the *merchandize of men,* could have warped translators, usually so clear-sighted, from a plain and obvious meaning into bold nonsense. The apostle advised servants who had "believing masters" to serve them, simply because they were now *faithful, beloved* men, and WOULD WELL REWARD THEIR SERVICE,—a very good reason indeed. But the translators, not only without authority but against authority, make the apostle give such advice, because the masters were "*partakers of the benefit,*"—a reason which is no reason, for surely a men's being a partaker of one benefit already, is no reason why I should confer upon him another by my service! To make the language of the apostle intelligible, we are driven to the supposition that he took it for granted that a believing master would be the best pay-master of his servants, and truly an apostle has a right to be understood when he uses plain Greek.—See Quarterly Anti-Slavery Magazine, Vol. I. page 361.

The Right Spirit.

The following passage is part of a letter recently received from a Baptist clergyman in Connecticut. Though not designed for publication, we venture to copy it, trusting that the same spirit which dictated it will excuse the liberty we take, in consideration of the good cause for whose promotion it is taken. Such instances of manly independence are not yet so frequent but that when they do occur, it is well to record them as examples to others.—Only let every professional teacher of religion in the country "go and do likewise," and the doom of slavery is sealed—the day of the captive's redemption is at hand.

"My mind has been tried exceedingly—not in regard to admitting to my pulpit the slaveholder, or to the communion table, him who has dragged his brother from that table and bartered him for gold. No; my mind has long been settled on this point. But it is troubled in regard to holding in christian fellowship those who will sanction such a system of crime and robbery, and sympathize with the 'christian slaveholder.'

"When I hear one of my brethren in New-England compromising with slavery, I have my doubts in regard to his piety.

"Two weeks ago we had a course of lectures from Abby Kelley, which I think have done a great amount of good in this place, not only in removing prejudice, but also in arousing the sympathies of the people in behalf of the slave. Some were disposed to censure me because I took her into my pulpit, or at least because I went into the pulpit with her; but I shall not violate the monitions of conscience, though the whole world be arrayed against me. When I cannot advocate here the cause of the crushed and stricken slave, and when I cannot here bid God-speed to those who are laboring to 'undo the heavy burdens,' then I am no longer pastor of the Baptist church in this place. No; as much as I desire the smiles, and as much as I dread the frowns of my fellow men, *never* shall it be said of me that for their smiles I sacrificed my principles, and for fear of their frowns I sealed my lips in silence, and let the slave lie in his bonds and die, and the slave-master exclaim with Job, 'I shall die in my nest, and I shall multiply my days as the sand.' I know that my influence is small, but there is more need that what I have should be lent to my perishing brother."—*Pa. Freeman.*

MEMOIR OF DR. PARRISH.—On the evening of the 15th inst., we attended the meeting of the Pennsylvania Abolition Society, convened at the Hall of the Franklin Institute, to hear Edward Hopper read the Memoir of Dr. Parrish, which he has prepared by appointment of the Society.—We were much pleased with the manner in which he had executed his task, and our pleasure was shared by many more, if we may judge from the profound attention with which the address was received by the large and highly respectable auditory, and from the many expressions of gratification which we have since heard from numbers of those who composed it. We hope to have an opportunity hereafter, of laying portions of it before the readers of the Freeman.—*Pa. Freeman.*

BARBARITY.—Not long since it was stated in the newspapers that a prisoner was *frozen to death* in the city of Richmond, Va. More recently, a poor fellow in South Carolina, under sentence of death for forgery, was whipped with a cow-hide, for larceny, until in the opinion of the physician he was unable to bear any more. If slaveholders have no more regard to freemen of their own color than this, how must the slave fare?—*Philanthropist.*

The Widow of Lovejoy.

CINCINNATI, March 1st, 1841.

BRETHREN AND FRIENDS:

At a recent State Convention of abolitionists held in Columbus, Ohio, the following preamble and resolution was unanimously adopted, to wit

'Whereas, Mrs. Celia Lovejoy, widow of Rev. E. P. Lovejoy, murdered at Alton, Nov. 17th, 1837, while in defence of human rights and the liberty of the press, is now in destitute circumstances, and very poor health on account of her sufferings, having shared with her husband the persecution of slavery and pro-slavery mobs; therefore,

Resolved, That a committee of three be appointed to draw up an address, setting forth the facts in the case, and make an appeal that shall be sent to every anti-slavery society in the land, asking of them a donation more or less in her behalf—and that said donations be placed in the hands of the Executive Committee of the Ohio Anti-Slavery Society, to be held by them in trust for her benefit and for that of her orphan boy; said donations to be placed at interest in such way as shall seem most expedient to said committee. Adopted.

Messrs. James C. White, J. Blanchard and T. E. Thomas, were appointed said committee.

It is in discharge of the duty which this resolution devolves upon us, that we now address you. You are probably well acquainted with the history of the Alton riots in 1837, which resulted in the death of Mr. Lovejoy. We would recur very briefly to the circumstances which led to his martyrdom, that the impressions upon your mind may be renewed;—for it marks an important era both in the history of our cause and of our country.

As editor of the St. Louis Observer, established at St. Louis, Mo., our brother came out nobly and single-handed in the advocacy of human rights, the liberty of speech and of the press. This was in the early part of 1835. Mr. Lovejoy was a minister of the gospel and his paper a religious one, and although in a slave State, his among all the religious periodicals of the land, was almost the only one that stood up manfully for christian republican liberty, and constitutional rights. Persecuted and forsaken alike by friends and foes, at St. Louis—followed by the mobocratic blood-hounds to St. Charles, the residence of his mother-in-law—from thence to Alton, Ill.—after the loss of his press three several times by the infuriated populace, and hunted like a patridge upon the mountains, he finally sacrificed his life in the defence of truths and principles recognized as fundamental to the best interests of man, both by the word of God and the Constitution of our country; and also of rights which enter into the original constitution of our being, and are forever inalienable.

In all these fiery trials, our brother was sustained and encouraged by one earthly friend who was to him above all others—*his wife*. Although a resident of a slave State—as were also her family connections—and accustomed to slavery from her infancy, Mrs. Lovejoy most heroically stood by the side of her husband, and cheered him to the conflict. Brought up with much parental tenderness and indulgence, her constitutional powers were ill fitted for a tempestuous journey through life;—and, at the time of which we are speaking, her peculiar situation would, of itself, excuse her from any participation in her husband's difficulties. But no. Under the influence of love to God and the truth, as well as an ardent affection for her beloved, she cheerfully shared with him the loss of all things. At St. Charles, she boldly threw herself between her husband and the blood-thirsty mob, and by physical resistance and moral daring saved him from their merciless grasp. And when he escaped by night to Alton, she promptly followed him, although sick enough for the nurse room and medical attention; and it was only by the interference of judicious friends that she was removed from the side of her husband as the last fatal conflict came on. When the report of his death reached her, reason fled, and the nervous system was completely wrecked by the shock. Being near her confinement, life was despaired of, but in the providence of God was continued.

The storm had indeed spent its fury,—but the desolation! She was now a lonely widow—her health destroyed, and property all gone with the life of her husband. One poor orphan boy, only remained to claim her care and affection. Both were left to changes and chances of a selfish world. Her few family connections were hostile to the characteristic sentiments of her husband, and are so now to hers. The friendly charities of a few abolitionists were soon expended. Want stood at the door. By the assistance of her mother and a well known friend to suffering humanity, she was enabled to reach Cincinnati in the spring of 1840, and to open a respectable boarding-house. This establishment, like most others of the kind, has been to her a source of perplexity and expense. With little sympathy or patronage she has been left to struggle with anxiety and debt until the present time. With a ruined physical constitution, and a mind feeble and desponding, she is subject to extreme nervous debility, and frightful feelings of alarm and terror,—the result of those riotous and murderous scenes through which she passed by the side of her husband. For the last two months, she has scarcely been able to leave her bed; and is now waiting to recover sufficient strength to be removed to the country where her anti-slavery friends will be under the necessity of providing for her. To be in any way dependent upon, or even connected with her family friends, is painful and injurious on account of their hostility to her anti-slavery sentiments. Besides, she is already indebted to them, and their means of further assistance are also expended.

It is then, in behalf of the heroic wife of the murdered Lovejoy, sick and afflicted, destitute and forsaken, that we make our appeal. She asks it not. No, not a murmuring word, no repining, no asking of alms comes from her. We who know her wants and her sorrows ask it for her. And not for her alone. Our appeal is made the more urgent as we look upon her little orphan boy—the son of a noble sire! He is her only child, bearing the lineaments of him she so much beloved. He may yet be the stay and staff of her declining years. But he must be taken care of and educated. And how? How shall Lovejoy's widow and Lovejoy's boy be provided for? We might make our appeal to the nation. For while our revolutionary heroes are supplied from its treasury, and the wives of our great men who spent and were spent in our country's service are remembered in its munificent charities, it surely would not be presumption to file a claim in behalf of Lovejoy's widow. But the nation is deaf to such appeals. It is unmoved at the cry of such sufferers. The torpedo touch of slavery has paralyzed its powers and benumbed its sensibilities. We might appeal to the church; for one of the most faithful watchmen upon the walls of Zion has fallen in deadly conflict with the enemy. A trumpet which gave no uncertain or feeble sound has been silenced—a standard-bearer whose colors were nailed to the cross has been cut down. And well pleasing we think it would be to the head of the church, that a portion from her treasury should be so appropriated as to make the widow's heart sing for joy, and the mouth of the orphan to speak the praises of his heavenly Benefactor. But the church, too, is under the controlling influences, to an alarming and humbling extent, of that same power, which demanded the life-blood of Lovejoy, and it was done. Our chief hope is from you. We know that abolitionists are the true lovers of their country and the church, and can appreciate the service of a martyr in the cause of both. The support of liberty and laws, as well as the advocacy of a hatred principle promulgated by our fathers, is in a great measure committed to you, and those who fall in battling for their defence, look to you as the faithful protectors and providers for their wives and little ones. We know that the calls upon your benevolence are numerous and pressing. But it will not always be so. Our cause is advancing gloriously. A few more vigorous assaults upon the old Bastile will level its proud walls to the ground. And, thanks be to God, among the wounded, only a single man has been lost. Surely we can remember his wife and boy in their affliction and need. But we have said more than enough. We know your readiness to do as you would be done by. We know that you remember those who are in bonds as bound with them. And do you ask what we propose to do? Not to build a monument over the grave of Lovejoy, or to herald his deeds. We leave that to those who honor the dead more than the living, and are ever ready to wear the crown, but not to bear the cross. What we propose to do, then, is this. To provide a home and means of permanent support for Mrs. Lovejoy and her orphan boy. To place them beyond the reach of absolute want and secure the necessary comforts of sickness. We propose to build them a shelter, and we ask you to help us build it. We ask a beam, if you are able to give it; or a *shingle* if you can give no more. At all events, you must have a *nail* in the house. Therefore we ask you to give us *something*; and to give it *immediately*. Let the society be called together *immediately*—a subscription to be started *immediately*—each member to give something, if not more than a *fip penny bit* immediately. Let the proceeds, more or less be sent *immediately* to 'Charles Donaldson treasurer of the Ohio State Anti-Slavery Society, Cincinnati, Ohio'—by check, draft or private hands, and the several sums shall be placed in the hands of the Executive Committee, or to Lewis Tappan, Esq. New-York City, who will be responsible, in connection with the society, for its immediate and perpetual disposition in accordance with the provisions and instructions of the vote of the Convention above quoted. The name of the society, and the amount contributed will be announced in the Philanthropist as they are received.

Brethren, our duty is done. The result is with you. May it be said before the assembled Universe, 'Inasmuch as ye have done it unto these, ye have done it unto me; enter thou into the joy of thy Lord.'

Yours in the bond of suffering humanity,

JAMES C. WHITE,
J. BLANCHARD,
THOMAS E. THOMAS, } *Committee.*

We cordially unite in confirmation of the facts above stated, and heartily approve of the plan to secure for Mrs. Lovejoy the means of permanent relief.

THOMAS MORRIS,
GAMAL BAILEY,
WM. H. BRISBANE.

BEHIND THE TIMES.—The Louisville Advertiser is ever learning, but never able to come to the knowledge of the truth. It notes Jamaica news down to the 9th ult., remarking that 'serious riots are of frequent occurrence,' and "the *Apprentice*-ship system works badly." This is beautiful. The *Apprentice* system was abolished nearly three years ago! Try it again, neighbor.—*Ib. Philanthropist.*

From the Pennsylvania Freeman.

From Ireland.

The following letter from one of our highly esteemed friends in Ireland, shows how the Colonization enterprize is regarded by the true-hearted and clear-sighted philanthropists of that country.

To the Editor of the Pennsylvania Freeman:

RESPECTED FRIEND.—What is *not* Liberia robbing you of? What a noble race your colored people must be!—Why I have the London Morning Chronicle before me, containing an account of meetings held in the great metropolis (London) by R. R. Gurley, in which I find he says, that since the commencement of the institution, there have been three thousand colored people, (out of, I believe, about three millions—your population) sent to Liberia. (I thought there were this number *years ago*—what is it doing ever since?) and that out of these three thousand, "upwards of a thousand who had already gone out were found qualified not only to instruct in arts and letters to a great extent, but also to impart to their brethren the laws and regulations of a prosperous and enlightened community." And these are the people that your Colonization Society is robbing your land of! Why only think of it—one thousand out of three thousand, "*able not only to instruct in arts and letters! but in the laws and regulations of a prosperous and enlightened community!*" We would look in vain for *such* in prosperous, happy England—let alone Paddyland! Why, my friend, with this one sentence, you, who are opposed to the Colonization scheme, should go forth and show to the American people their madness, in depriving themselves of such noble minds! And again—Lieut. Colonel Campbell tells at the same, or a succeeding meeting, that when Governor of Sierre Leone, "he had frequent opportunities of observing persons from the colony of Liberia, and he had always found them *very superior in intellect*, besides being excellent mechanics, and generally very moral and well conducted." And these are the people the Colonization Society are expatriating. Well—it's well to have one matter cleared up at all events. Let no one talk to me henceforth of the inferiority of intellect of the colored man!—that's all sent to the winds. It was long a bugbear against emancipating the slave, that he was not able to take care of himself—that he was of a lower race of beings—but that's exploded forever. But what strength do we gain by this? How does the iniquity of slavery—the glaringness of the sin of man holding his fellow man in bondage become magnified before us—how does it stand out in all its naked deformity, when we consider the noble nature of many of the spirits that we so enthralled? Where shall we find words to express the rising indignation of our hearts, when we think how many master spirits we held in chains? Friend Gurley! friend Cresson! pause in your career, ere you rid your country of more of such noble spirits—see whether you cannot devise some means of keeping them at home.

Friend Gurley tells some extraordinary accounts of Liberia—it seems to be an extraordinary country. He says, "there are eighteen churches in Liberia, several charitable societies, (what are charitable societies wanted for in that prosperous colony?) about sixty missionaries," &c. &c.—He gives a list, too, of ten "principal towns and villages in this territory," adding, "there are several others at Cape Palmas." Wonderful, if true! Ten "*principal towns*" in Liberia! Why it must be a great place! But ten principal towns besides others, seems a great deal for 3,000 emigrants—it wants some more explanation to our Irish, simple, and unsophisticated minds.

But the truth is, friend Editor, we Hibernians are not gulled by these statements. Never did the American Colonization Society stand out more fully in its deformity than since I read the Morning Chronicle report. It is so evidently based on the unchristian color prejudice mania—it is so evidently calculated to uphold slavery. R. R. Gurley tells his audience that the precise origin of the American Colonization Society could not be distinctly stated. Well, I think I can tell him. It was founded on prejudice, and is supported by slaveholders. It started on an impracticability—that of removing the colored people from the U. States—it has since shifted its ground; for the ridiculousness of it was too daring. It is essentially a right hand supporter of slavery—a powerful engine in the hands of slaveholders for the removal of any free spirits who may rise up amongst them, and become too dangerous, from their love of liberty. Gross injustice is its handmaid—for it would remove the colored man from America, which is really his home as much as it is that of Henry Clay, or any of his slavery upholding compeers. Two questions to friend Cresson, when he was over here, decided many of us. One was, "Why not keep your colored population at home?" The other was "How can you remove the two and a half millions?" These were puzzlers. We thought we at once saw through the scheme. Amazed am I that a London audience cannot see through it. Well, after all, what does all this teach us, but, that laying aside all extraneous topics, we must go for immediate abolition—we must attack slavery on its own glaring wickedness—its direct violation of the Christian law—alone.

In much haste,
Thine sincerely,
AN IRISH FRIEND.

DUBLIN, 26th of 2d mo. 25th, 1841.

The Free American—once more.

We have asserted, from its inception, that, 'New Organization' is but another name for spurious abolitionism; that it is pro-slavery in an anti-slavery guise; that its grand object is not the emancipation of the slaves, but the overthrow of the old anti-slavery platform—not to excite fresh sympathy for those who pine in thraldom on our soil, but to gratify personal envy and malice, and bring down an avalanche of odium upon the early and unswerving advocates of emancipation—not to aid the cause of bleeding humanity, but to lengthen the cords and strengthen the stakes of sectarianism. Time has sustained us in every one of these positions. The mask is now entirely thrown aside. The odious name of '*Abolitionist*' has been repudiated, and '*Free American*' substituted as the title of the official journal of 'New Organization.' This fact alone speaks volumes. No reason is given for the change, and none could be given without developing a rotten profession. The Free American is now edited by the 'Rev. S. S. Smith,' whose temper is that of a madman, whose spirit is that of a bigot, and whose abolitionism is utterly spurious. We are not mistaken in the man. In the anti-slavery ranks, he is a wolf in sheep's clothing. He officially says—'That there are now some *real followers of Christ*, who hold *slaves*, we have no manner of doubt—[O no!]—and for such we would feel the affection that becometh us as brethren'!—[Oh! oh!] Again he says—'There probably is not a real pro-slavery church in New-England, (!!) although, unhappily, [oh! oh!] there are many that are *anti-abolition!!* So, it seems, to be anti-abolition is not to be pro-slavery! To be anti-Christ is not to be pro-Satan! How consummate is the insolence of such a pretender!—*Liberator*.

Tennessee Manumission Society.

In the Jonesborough (Tennessee) Emancipator, from which we presented some extracts last week, is the commencement of a "History of the Manumission Society of Tennessee," a part of which, including the Constitution, is copied below.—*Pa. Freeman.*

"This benevolent society arose in the year 1815. The first branch of it was formed in Jefferson county, at Lost creek Meeting-house, by Charles Osborn and seven others, chiefly or all of the society of Friends.

Charles Osborn, who may be justly styled the founder of this society in Tennessee, is a minister of the gospel, in good esteem with the society of which he is a member, and from his having travelled considerably in the ministry through a great part of the United States, he is considerably known abroad.

For some time before the formation of the society, his pious mind became concerned, and frequently drawn into exercise on the subject. At length he made known his concern to a few of his intimates, and proposed to some of his friends to meet at Lostcreek Meeting-house, in Jefferson county, to take into consideration the propriety of forming into a society, for the purpose of endeavoring to bring about a gradual abolition of slavery. Accordingly, on the 25th of the 2d month in the year 1815, a number convened, of whom the following eight men organized themselves into a society, under the style of the "Tennessee Society for promoting the manumission of slaves," viz. Charles Osborn, John Canaday, John Swain, John Underhill, Jesse Willis, David Maulsby, Elihu Swain, Thomas Morgan, and formed a constitution consisting of a few articles, merely expressive of their object, which is as follows:

We, whose names are hereunto subscribed, having met for the purpose of taking into consideration the case of the people of color held in bondage in our highly favored land, are of opinion that their case calls aloud for the attention and sympathy of Columbia's free-born sons, and for their exertions in endeavoring, by means calculated to promote and preserve the good of our government, to procure for that oppressed part of the community, that inestimable jewel, *freedom*, the distinguished glory of our country; without which all other enjoyments of life are or must become insignificant.

And while we highly esteem the incomparable constitution of our country, for maintaining this great truth, "that freedom is the natural right of all men," we desire that the feelings of our countrymen may be awakened and they stimulated to use every lawful exertion in their power to advance that glorious day wherein all may enjoy their natural birthright. As we conceive this to be the way to ensure to our country the blessings of heaven, we think it expedient to form into a society, to be known by the name of the "Tennessee Society, for promoting the manumission of slaves," and adopt the following

CONSTITUTION.

ART. I.—Each member to have an advertisement in the most conspicuous part of his house, in the following words, viz. Freedom is the natural right of all men; I therefore acknowledge myself a member of the Tennessee Society, for promoting the manumission of slaves.

ART. II.—That no member vote for governor, or any legislator, unless we believe him to be in favor of emancipation.

ART. III.—That we convene twelve times a year at Lost creek meeting-house, the first on the 11th of the 3d month next, which meeting shall proceed to appoint a president, clerk, and treasurer, who shall continue in office twelve months.

ART. IV.—The requisite qualifications of our members are true republican principle, patriotic, and in favor of emancipation; and that no immoral character be admitted into the society as a member.

Charles Osborn since removed to Mount Pleasant, in Ohio, where he for some time published a weekly paper, entitled the "Philanthropist," in which he frequently took occasion to vindicate the rights of the injured sons of Africa.

John Underhill was also eminently instrumental in setting up and establishing several other branches of the society. The loss of these two pillars in this humane society, has been sensibly felt in their neighborhoods. May those who occupy their former places of abode feel emulous to equal their philanthropy. Thousands of first rate citizens, men remarkable for their piety and virtue, have within 20 years past, removed from this and other slave States, to Ohio, Indiana and Illinois, that their eyes may be hid from seeing the cruel oppressor lacerate the back of his slaves, and that their ears may not hear the bitter cries of the oppressed.—I have regretted the loss of so much virtue from these slave States, which held too little before. Could all those who have removed from slave States on that account, to even the single State of Ohio, have been induced to remove to, and settle in Tennessee, with their high toned love for universal liberty, and aversion to slavery, I think that Tennessee would e'er this have began to sparkle among the true stars of liberty. But to return to our subject. Soon after the establishment of the aforesaid branch of the society in Jefferson, there were branches formed in Greene and Sullivan counties, and soon afterwards in Washington, Blount, Granger and Cocke counties, and two others in Greene county since, and one recently in Knoxville. The minutes of which, shall be noticed in their proper places.

Each branch at first formed a constitution to suit its own views, but finding their object all to be the same, a correspondence took place between them, and it was not long before delegates were elected by each branch that then existed, and a convention agreed on for them all to meet, for the purpose of forming one constitution for the government of the whole society; which accordingly took place on the 21st of the 11th month, (Nov.) 1815, at Lick creek meeting-house of Friends, in Greene county.

Universalist A. S. Convention.

We owe an apology to our Universalist anti-slavery friends for not having sooner noticed the spirited proceedings of the Convention which was held by them in Lynn, in November last, for the express purpose of bearing a faithful testimony against slavery and all its abettors. Those proceedings we did not receive until recently. They were first published in the Christian Freeman, and then printed in pamphlet form, in connection with an excellent address of J. M. Spear, from which we have made a long extract on the proceeding page. The unchristian manner in which the anti-slavery cause has been treated by the great body of Universalists in Massachusetts, as faithfully portrayed in his instructive narrative by Mr Spear, is extremely disgraceful to them, in view of their superior religious pretensions; for they have a great deal to say about love and good will to all mankind—*in the abstract!* Let them be admonished that it is not their talking, but by their fruits, they are known. It is pleasing to perceive, however, that there are among them, (as among every other sect,) some who are neither ashamed nor afraid to avow themselves uncompromising abolitionists, and who blush for the degeneracy of their denomination. Few as they are in numbers, we trust they will not faint by the way; but, throwing themselves upon the righteousness of the cause, and the certainty of its ultimate triumph, may they be valiant for God and his suffering poor to the end of this glorious conflict.

Those who addressed the Convention were Messrs. C. and J. Spear, Cobb, Thompson, Skinner, Allen, Davis, Willis, Usher, Perry and Norwood. The number of delegates present was thirty-four.

It is worthy of remark that the '*Trumpet*' has not designed to notice the Lynn Convention, or any of its proceedings. On the subject of slavery, it has long blown an uncertain sound; or, rather, it has refused to blow at all. We understand that that paper has a large circulation at the south; but we hope this fact has nothing to do with its silence as to the abomination of slavery. *Why is it silent!*—*Liberator*.

Our Glorious Nation!

"*The institutions under which we live, my countrymen, secure each person in the perfect enjoyment of all his rights.*"
President TYLER's Inaugural, 1841.

This is a glorious land—the asylum for the oppressed of all nations—the palladium of liberty—the home of the free—the last hope of a world in ruins—a beacon-light, gleaming brighter as the gloom of the tempest deepens, guiding the storm-tossed mariner of other lands to a peaceful port! A star burning brightly mid a night of clouds—a sun in the moral heavens, wakening mind to life, and dispelling the mists of oppression and ignorance that shroud the world. Child of the skies—Thou art surrounded by a halo of immortal glory—earth's meanest son can stand erect on thy broad platform, with all his rights as amply secured as the haughtiest lord that treads thy soil. Dungeons and chains, and prison-houses, and whips, and auction-blocks, are all given to oblivion, and banners inscribed with "liberty," and "bonfires and illuminations" and smooth-tongued orators and Presidents, all proclaim the freedom and glory of this happy land. Hail, freedom-land! Who dares in defiance of this mighty array of evidence, declare thou art *not* free? that a stain mars the escutcheon of thy fame? that three millions within thy borders groan in bondage, blacker and bloodier than ever before disgraced the globe? Let the traducers of their country's glory, tremble! Let the myriad-voices that thunder oppression's downfall be hushed into silence, for their false babblings spring from a feverish dream, when moonlight fancies mock the wildered brain!—*Vermont Telegraph.*

From the Pennsylvania Freeman.

First Imprisonment of Abolitionists in a Free State.

Many of the readers of the Freeman are familiar with the case of Dr. Brooke, and others, of Ohio. By the constitution and laws of that State, all slaves entering her territory with the consent of their owners, are declared free. A party of slaveholders emigrating from Virginia to Missouri with their human chattels, encamped for the night in Clinton county, in which reside a large number of active abolitionists. Several of these called at the encampment, and informed the slaves that by the laws of the State they were in, they were entitled to their freedom; whereupon they all decamped. For this act, twenty-one persons were indicted for abduction and riot. By a letter from Dr. Brooke, dated 15th inst., we learn that himself and twelve others had just been released from "*the dungeon of Warren county gaol, in which*," says he, "*we were imprisoned for forty-eight hours.* We were sentenced for five days, and to pay a pecuniary fine. The Supreme Court granted a writ of error, and discharged us when three-fifths of the time was yet unexpired." The defendants will stand a new trial, but hope to be acquitted. For the honor of the State, we trust they will. A.

ANOTHER "SIGN OF THE TIMES."—The Pennsylvania Inquirer states that a circular from the Brazilian Minister of Foreign Affairs, to the ambassadors and consuls in Europe, was recently issued in one of the official journals.—It urges the necessity on the part of Government, of employing all means within its reach to promote within the empire, the moral and material improvements of which a new, vast, and rich country is susceptible. One of these means is then alluded to, in an effort to call to the aid of the country the greatest number of free and industrious settlers. It is not necessary, remarks the circular, to ponder on the perils which the empire would run for the future, if, perchance, as is no more possible, the introduction of Africans were to continue in a century in which all civilized nations have united to put down the slave trade, and to establish daily more rigorous measures to obtain this end. It is further stated, that in order to attract free labor to that country, Government has prohibited the employment of slaves in any of the public establishments.—This is, indeed, an important reform, and in a section of the world where it was least expected.—*Pa. Freeman.*

Exports of Western Wheat.

From statements contained in a late number of the Cleveland Herald, it appears that the amount of wheat which arrived at Cleveland in 1840 by the canal and by wagons, for export, and exclusive of home consumption, was equal to 4,755,950 bushels. Several other places on the Lake in Ohio exported large quantities. At Huron, for instance, the amount was equivalent to 472,878 bushels. The whole amount of Ohio wheat exported last year by way of Lake Erie, may be estimated at from 5 1-2 to 6,000,000 bushels.

By the statement of the custom house at Buffalo, there were entered at Buffalo and Black Rock, wheat and flour equivalent to 4,931,063 bushels of wheat. There entered the Welland canal, wheat and flour equivalent to 2,878,845 bushels of wheat. The harvest of wheat last summer, in one county on Lake Michigan, was diminished by blight, below what was expected, as calculated by a committee, 500,000 bushels.

By the statement of the canal collector at Buffalo, 689,635 bbls of flour, equivalent to 3,448,175 bushels of wheat, at five bushels to the barrel, was cleared for the East. Of the quantity passing the Welland canal there arrived at Oswego 707,157 bushels of wheat, and 8465 bbls of flour, and of this, 83,849 bushels of wheat and 116,300 bbls of flour (much of the wheat being ground there) were shipped East on the canal from Oswego, and 35,579 bbls., of flour to Canada.

Governor Seward, in his Message to the Legislature in January last stated that there was delivered in 1840 at the Eastern termination of the Erie canal, wheat and flour equivalent to 10,420,870 bushels of wheat. Deduct shipments from Buffalo and Oswego, 4,691,402, and there remains of said total, 4,729,468 bushels of wheat, which must have been grown in New-York.

The annual export of wheat and flour from the whole United States to foreign countries, has not on an average equalled that of Cleveland the last year.

The quantity sent to Canada was equal to 2,309,443 bushels. About one-third, of the Western wheat went to twenty different points above Montreal and so completely did this quantity fill these ports, that the farmers, waking up to the threatened destruction of their interest, immediately petitioned the Home Government to lay duties on the importation from the United States, virtually shutting out the unwelcome flood. At Kingston the accumulation had increased to a complete glut, choking up the St. Lawrence, and occupying not only all the facilities of transport on a line of navigation traversed for nearly two centuries, but had as taken up all the means of storage, that large quantities for some time lay out of doors.

The quantity sent to Canada as above stated, was	2,309,441
The exports from Quebec and Montreal	1,688,195
The deficiency is	621,248

Thus it would seem that Canada did not raise her *own bread*.—*Jour. Com.*

The Voice of Woman!

"With woman's fragile form,
But more than manhood's heart."

The following letter was addressed to an Anti-Slavery Convention, recently held in New-Bedford, Massachusetts. It breathes a spirit as lovely as it is courageous and undaunted. We copy from the Liberator.

Most gladly would I make one of your number to-morrow; but, as circumstances forbid this, I cannot refrain from expressing my earnest wish, that you may be guided in your deliberations by unerring wisdom, and that you may adopt decided and energetic measures for the prosecution of our holy enterprise. Is it not well for us to enquire, on this occasion, whether, during the last year, we have been faithful to our high and holy calling—whether we have indeed remembered those in bonds, *as bound with them*—or whether, in view of the trials and sacrifices, which cluster around our path, we have not been *fainting by the way*?

The slave is still pining in his dark prison-house; his oppressor is still imbruting the image of the Eternal, and making merchandize of "the temple of the Holy Ghost;" a pro-slavery church is still in hostile array against us.—And is this a time for faltering? a time to slumber at our posts? The inactivity which has pervaded our ranks, during the last year, has caused *opposing influences* to be in a measure, dormant; but would the friends of freedom again *nerve* themselves for the conflict, again enter the field of battle, the foes of humanity would also awake from their stupor. The "fearful and unbelieving" would fain have us believe, that it is laying rude hands on holy things, to expose the iniquity and hypocrisy of an institution, claiming to be a church of Christ, and yet conniving at the traffic in "slaves and souls of men." Let us not be thus intimidated. A faithful and uncompromising application of anti-slavery principles cannot undermine *that church* which is built on a rock, and against which "the gates of hell cannot prevail;" and shall a pro-slavery church stand in the way of the free progress of our principles? That cannot be a *christian church*, which even by silence apologises for slavery, and we cannot expect the blessing of God on our anti-slavery efforts, while we support or in any way countenance these anti-christian institutions. Ought we, then, to shrink from bearing a fearless and unwavering testimony against them? Shall we not rather press joyously onward, trusting in God that He will not require at our hands the sacrifice of aught that that is good and true for the promotion of our holy cause; and cheerfully laying every thing on the altar which the good of that cause demands.

Yours for truth and freedom,
LUCINDA WILMARTH.

Attlsboro', 12th April, 1841.

LECTURE ON HAYTI.—We intended last week to mention the lecture of our friend Robert Douglass, Jr., on Hayti—its discovery, history, condition, and the manners and character of the people. It was given on the evening of the 16th inst. at the vestry room of St. Thomas Church, and afforded evident gratification to an audience which, though respectable, was much smaller than we should have been glad to have seen present. The lecture conveyed much interesting information, and was agreeably illustrated with portraits of distinguished Haytiens, sketches of Haytien costumes, scenery, &c. These were from the pencil of the lecturer himself, whose skill as an artist is highly creditable to his talents and perseverance under all the discouragements to which one of his complexion is exposed, whenever he engages in any except what are generally considered the lower and less respectable occupations.—*Pa. Freeman.*

MEETING OF FRIENDS.—Last sixth day evening, the 23d inst. a large number of the Friends in attendance at the Orthodox Yearly Meeting, assembled in one of the Committee rooms, of Arch street Meeting House, to hear statements and addresses from John Candler and Joseph Sturge, in regard to the working of Emancipation in the West Indies. Such was the interest felt in the subject, that though the invitation was confined to the members of the society, the room was compactly filled, and many, we are told, were obliged to go away, unable to get in. The addresses are said to have been highly interesting, and to have produced a decidedly favorable impression. A report of them, prepared by a friend who was present, and revised by the speakers themselves, will probably appear in our next.—*Pa. Freeman.*

THE SEASON OPEN.—A correspondent, who lives on one of the lines of communication between the land of patriarchal institutions, and the Canadian city of refuge, writes us, that the "spring season has now fairly opened," and that eleven fugitives passed through in a body not long since. They had evaded their pursuers, who though eager in chase, had fortunately taken the wrong track. He states that nearly, or quite, twenty have gone on this spring, by the route under his observation, and adds,—"I hope the very poor success which has attended the efforts of the 'owners' to recover their 'property,' and the great expense accompanying them, will be somewhat discouraging."—*Pa. Freeman.*

FLORIDA INDIANS.—A Tallahasse paper informs us that the Indians about Tampa Bay, are fast leaving for their homes, provided for them at the West—that about 400 being now on their way. Sam Jones has sent word to Gen. Armistead, that he need not send any message to him, as he will not go. Well done, Sam, that is right, stick to your old, your native home, and be forced away at no man's will or bidding. Wild Cat has come in with his warriors, and about 600 have surrendered and been captured. The same paper, however, thinks the war is not at an end, Sam Jones not having surrendered. We think so too.—*Colored American.*

TITUS BASFIELD.—This young gentleman is now in this city on his way to Canada as a missionary. After going through a regular course of study at Franklin College, New Athens, Ohio, he entered the Theological Hall at Canonsburg, where he has been till this time. He is in connection with the Associate Church, and goes to the people of color in Canada to labor among them in the promotion of science and Christianity. In this enterprise he acts not only in accordance with the clear convictions of duty in his own mind, but by the advice of his brethren in the church. Mr. Basfield is a colored man himself, and on this account will find easier access to the affections and sympathies of the self-emancipated slaves. He has spoken several times to the colored people of this vicinity since he came. We bid him God speed in his work of faith and labor of love.—*Ch. Witness.*

REV. EX-GOVERNOR PINNEY.—This agent of Henry Clay's missionary society is again in this city, begging money to send out more 'missionaries' and to support those already in the 'field.' As money is very scarce, no doubt, Mr. P. would be glad to secure donations in such articles as would be useful in spreading the Gospel in benighted Africa. If therefore you have any old muskets, rifles, blunderbusses, cutlasses, swords, drums, fifes, or even flags, it might be well to send them in. Such "means of grace" have already been found very efficacious in subduing the savage natives. We hope those who deal in gunpowder and lead will come forward and make a handsome donation to this mission. These resources may be of serious service in settling the squabble between Missionary Seys and Governor Buchanan, an account of which is contained in this paper. If you have Bibles, or books and tracts of any kind, or paper, exchange them for the above mentioned articles, as but very few of these missionaries can read or write.

Donations may also be made in lumber to finish "the saw mill," this enterprise is in a fine state of progression.—*Ch. Witness.*

MAJOR TOCHMAN, the Polish Refugees, has been in this city delivering lectures to the people upon the wrongs and injuries endured by the Poles from the Russians. Many of the very persons who were delighted and interested in these lectures seem to have no heart to feel for the oppressed of our own land, and complain bitterly against the "foreign interference" of those who diffuse information upon the wretched condition of our own degraded and despised countrymen. What shall we say of the sympathy which can weep and sigh over the hapless fate of those in a far distant country, but turns away in disgust and utter neglect from deeper distress in our very midst? Can the same place of meeting and the same audience be had to hear lectures on the tyranny of democratic Christian America?—*Ib.*

CHANGE.—Five or six years ago the mob broke up a State Anti-slavery meeting in Utica, New-York. One man, Spencer Kellogg, fell into their hands, and was treated with much rudeness. A few weeks since this man was elected to fill the office of Mayor in this same city.—*Philanthrop.*

"SAILOR'S HOME."—The American Seamen's Friend Society have purchased a very commodious lot of ground in Cherry street, between Market and Pike Streets, for the purpose of building the Sailor's Home," having disposed of their former property at the corner of John and Cliff streets. The lot now purchased has a front of 50 feet on the street, and is 175 feet deep, affording ample room for a suitable building. The Society will be able to pay for the ground, and have something on hand toward the building, and it is hoped that by some legislative aid, which they have asked, and the benevolence of the public, which they expect to realize, the building may be erected in the course of the ensuing summer. The Boarding Houses for seamen, which have been under the direction of this Society for a few years past, have accomplished so great an amount of good, as to give encouragement in this enterprize.—*N. Y. Obs.*

COMMUNICATIONS.

Letter from William H. Johnson.

☞ The following letter, which we publish by the consent of the author, evinces a spirit of manly independence, which the tyranny of sect cannot subdue.

BUCKINGHAM, 4th mo. 25th, 1841.

ESTEEMED FRIEND, OLIVER JOHNSON:

Thy favor of the 19th ult. was duly received by yesterday's mail, and it gives me much gratification to learn, that the letter of mine, to which it is an answer, has afforded both "pleasure and encouragement." My object in taking up the pen, has, therefore, been fully answered. And, it will scarcely be necessary for me to state, what must appear evident, from the hasty manner in which the letter was written, that it was not intended for the public eye.—It was written under the impulse of feeling, immediately after perusing thy late correspondence. It was penned in the unreserved frankness of friendship, and under a deep and abiding impression of the depravity of mind which could prompt the treatment of which thou hadst just been giving a faithful history. I wished to give a definite idea of the *feelings* that accompanied my mind on reading the correspondence, and which have been almost universally experienced by persons in this region who were willing to give it a candid and attentive perusal. My belief is, that this correspondence will be followed by excellent results. These *denunciations, made without regard to knowledge or truth*, have had their day—and, for the credit of the Society which they deeply disgraced, I rejoice that their day has passed. It is but a few weeks since, that in a *meeting of business* of the Society of Friends (in a neighboring city) there was a free expression of sentiment on this subject; and the denunciatory practice, to which I have alluded, was exhibited in its true light, as being unfair, and not in accordance with that strict regard for justice, which should characterize *Quaker preaching*. It was asserted that in meetings of business, if any assertion was made, supposed not to be strictly correct, the usage of such meetings would allow of a reply, or even a *contradiction*. But in our *public meetings*, when declarations were made, even should they be injurious to the characters of individuals or societies, there was no redress without committing an evident breach of order. The speaker in such cases *usually claimed Divine authority for what he might say!* The inference from this view seemed to be irresistible, that if the speaker should chance to utter denunciations that savored more of bigotry and sectarian feeling, than of truth and Divine illumination, it might be very difficult for the injured party to obtain redress—especially if the preacher should happen to possess a large share of personal popularity. Hence, the sacred office of a religious instructor might be converted into that of a *public defamer*, and the Society might become responsible for falsehood and defamation. Now, there are many members of the Society of Friends who are not willing to incur this responsibility. They believe that error and untruth, even when uttered from the gallery or pulpit, is not changed in its character, although the speaker may solemnly profess to speak from a Divine impulse. And, in this age of *free inquiry*, an intelligent audience will not often be made to believe, that a large portion of their fellow citizens, who would bear comparison with any for their deeds of benevolence and charity, are entitled to the epithets, "emissaries of Satan," "blasphemers," or "hypocrites," as a body!—But the current of public sentiment has set against this unprovoked and scandalous abuse; and it will not much longer be tolerated in a Friends' meeting. I feel, therefore, emboldened to hold forth the language of congratulation and "encouragement;" and as a member of the Society of Friends to thank thee for having been mainly instrumental in exposing a practice, (and consequently abolishing it,) which was disgraceful to any religious professors.

Thine in the cause of truth and justice,
WM. H. JOHNSON.

OLIVER JOHNSON.

Tales of Oppression.

No. XX.

BY ISAAC T. HOPPER.

In the 4th month, 1802, Joseph Ennells and a Capt. Frazier, of Dorset County, Maryland, dealers in slaves, having purchased several running, (that is, those who had left their masters' service,) came to Philadelphia in pursuit of them. Those men brought with them a free mulatto man, who called himself David, alias Sam, to assist them in searching for the fugitives. In the course of their searches, they met with William Bachelor, a respectable colored man, about sixty years old, whom they claimed as the property of Ennells. They arrested him and took him before John Barker, an Alderman, where appeared David, alias Sam, who declared, on his oath, that he knew the man they had arrested, and who called himself Wm. Bachelor, perfectly well; that he (Sam) had at one time been overseer of a company of slaves, and that the man then before the magistrate was one of them, but that he had changed his name, and that his real name was not Wm. Bachelor.

David, alias Sam, was an intelligent, smart fellow, and told his tale with much confidence. He was so positive and circumstantial, and Ennells and Frazier appeared to be such respectable men, that the magistrate turned a deaf ear to Williams' earnest and pathetic declarations that he was a free man, and granted a certificate under the act of Congress, authorizing Ennells to take him to the state of Maryland, from whence it was said, he had eloped several years before; and they immediately set off on their way there. Ennells and his companion were on horseback, and William on foot. They had left the magistrate's office but a few minutes, when Doct. Kinley happened to see them, and after endeavoring, in vain, to prevail on them to return to the magistrate, and protesting to William's being a free man, he came running to me, almost out of breath, and upon entering my door, exclaimed, "They have got old William Bachelor, and are taking him to the South as a slave. I know he is free; he was, many years ago, a slave to my father, and he manumitted him; he carried me in his arms when I was an infant." He was exceedingly agitated and alarmed for the safety of the old man, who, he said, had been a faithful servant to his father.

I inquired which way they had gone, and was informed that they went towards Gray's ferry. I immediately went in pursuit, and overtook them before they had reached the river Schuylkill, and about half a mile from it. I politely accosted Ennells, and told him that he had made a mistake in capturing William Bachelor, for he was a free man.—Ennells immediately drew his pistol out of the holster and said, "We have had him before a magistrate, and have made proof, to his satisfaction, that the fellow is my slave, and have got his certificate, and that is all that is required to authorize me to take him home;" and added, "I will blow out your brains if you say another word on the subject, or make any attempt to molest me." I told him if he was not a coward, he would not attempt to intimidate me with his pistol, and observed, that I did not believe he had any intention of using it in any other way, but, as he was much agitated, he might fire it unintentionally, and I requested that he would put it up, or turn it another way, and not point it towards me; that it was in vain to think of taking the old man to Maryland; and if he would not voluntarily return to the city, I would certainly have him stopped at the bridge, where he would be handled much more roughly than I was disposed to deal with him.

While this controversy was going on, poor old William Bachelor's countenance bespoke the deepest anxiety; and, addressing himself to me, he said, "O! master Hopper, don't let them take me, for I am not a slave, I am a free man, and all the people in Philadelphia know I am free; I never was in Maryland in my life." Ennells, upon the old man's mentioning my name, immediately remarked, "Your name is Hopper, is it?" "I answered, 'Yes, it is." He then observed, 'I have heard of you: it is time the world was rid of you, you have done too much mischief already." I asked him what mischief I had done. He replied, "You have robbed many people of their slaves." I replied, that he was mistaken, I had only prevented Southern marauders from robbing free people of their liberty.

After much altercation, he agreed to return to the city with William, and took him to John Baker, the alderman who had but a short time before surrendered him to be taken to Maryland. Joshua B. Bond, a well known and highly respectable merchant of Philadelphia, Dr. Kinley, and many other respectable citizens, attended, and proved to the satisfaction of all, even of Ennells himself, that William was free, and he was accordingly set at liberty.

It was believed at the time that Ennells knew the man he arrested was not his slave; it was therefore concluded that he should be prosecuted. Thomas Harrison, a worthy citizen, long well known in Philadelphia as the friend of the oppressed, and who did more to relieve, assist and protect the colored people, than any other man in this country, and myself, called upon John Inskeep, an alderman, who issued his warrant for the arrest of Ennells.—He was charged with attempting to take a free man out of the State by force, as a slave. Accompanied by two constables, we proceeded to the house of John Tomlinson, who kept a hotel in Market-street, where Ennells lodged, to execute the warrant. Upon making inquiry of the barkeeper, we were informed that he was in the dining room, up one pair of stairs, to which we went, and on entering the room, we saw him sitting at a table with his face towards the door, engaged in writing, and a pistol lying each side of him. As soon as we entered, he immediately raised himself up, and putting his hand on one of them, ordered us to withdraw, or he would give us the contents of it.

I informed him that those men, (pointing to the constables,) were officers, and had a warrant to arrest him for attempting to take forcibly out of the State a free man as a slave, and urged him strongly to put down his pistol and go with us. I told him, that if he refused, we would soon have a force that would compel him to submit. I would have him to recollect, that he was in the heart of Philadelphia, and that it was the height of folly, as well as extremely imprudent, to try to evade or resist the law. I remarked to him, that his pistol was a very unnecessary article in Philadelphia, whatever it might be elsewhere, and it appeared he had not attempted to use it in any other way than to frighten people, and had not succeeded in doing that.

Finally, he agreed to accompany us to the magistrate's. On the way there, Ennells could not restrain himself within any thing like proper bounds; and upon some provocation being given him, (I did not notice what it was,) he gave one of the officers a severe blow in the face with his cane. The officer, in an instant, knocked him down and laid him sprawling in the gutter, and attempted to repeat his blow, for he was greatly enraged; but I laid hold of his stick and prevented it. I then observed to Ennells, that I thought he and I could agree better, and taking him by the arm, we walked on and the officers followed.

When we arrived at the magistrate's, I related the whole transaction, when he was bound over to appear at the next Mayor's Court, to answer the charge, and John Tomlinson, proprietor of the hotel where he lodged, became his bail.

Soon after the session of the next Court commenced, Jared Ingersol, a highly respectable lawyer, informed me by note, that he wished to see me at his office, and upon my calling upon him, he exhibited several letters from persons of great respectability in Maryland and Virginia, certifying to the good character of Ennells, and proposed that the prosecution should be abandoned. I told him that, as an individual, I possessed no authority to consent to the measure, but that the Committee of the Abolition Society should be immediately convened, and the matter laid before them; that I knew they had no vindictive feelings to gratify, and that I presumed his proposition would be acquiesced in. The committee met the same evening, and upon my representation, it was agreed that the prosecution should be dismissed, he paying the costs; to which he readily assented.

An effort was made at the time of William Bachelor's discharge to arrest David, alias Sam, for perjury; but he took care to keep out of the way, and left the city, and I never heard of his being there afterwards.

Letter from Rowland T. Robinson.

I have been favored, by the kindness of some unknown hand, with a copy of a pamphlet, just published, entitled, "Extracts from two letters, written by Elias Hicks, to a Friend who had joined an Association for the suppression of Vice and Immorality." The object of the publishers is, evidently, to counteract the increasing tendency of Friends to join the anti-slavery society and kindred associations for the promotion of moral reformation. It is not a little surprising, that any who regard the sentiments of ELIAS HICKS of sufficient authority to warrant an appeal to his writings in support of any position, should manifest such a disregard of the great cardinal principles, which controlled the actions and inspired the sentiments of that great Reformer through a long life of self-denial and devotion to the cause of God and humanity; and it is scarcely less surprising, that any professing to be sufficiently acquainted with the anti-slavery and non-resistance societies to pronounce judgment upon their brethren for joining them, should fail to perceive the wide difference between the principles and measures of these societies and the one referred to in the "Letters." One of the principal objections which the writer urges upon his friend against his uniting with the "Association for the suppression of Vice and Immorality," is, that its object was to suppress evil by "animal force," manifestly showing, that the association was pledged to a resort to the strong arm of the law for the accomplishment of its object. whereas, the anti-slavery society discards all measures which are not sanctioned by humanity and religion as well as law; and the Non-Resistance Society teaches that an appeal to the law for the punishment of transgressors or the redress of grievences, even in the most aggravated case of injustice and violation of right, would be contrary to the Christian rule, "*Resist not evil.*" The association which Elias Hicks felt constrained, in Christian fidelity, to testify against, appears to have appealed to no higher motives of restraint than the fear of the penalty of human laws, sustained by the "animal force" or military power of the nation, in plain contradiction of the testimony of Friends against war; the societies which the publication of the pamphlet is designed to discourage Friends from joining, reject the use of all carnal weapons; relying on those which are spiritual and mighty to the pulling down of strong holds—in perfect harmony with the peaceable principles of the gospel, as professed by Friends. Judging from the tenor of the extracts, there is no similarity between the association therein spoken of, and the societies of the present time to which I have referred. How disingenuous, then, for the publishers to attempt to apply to the latter the just censures of Elias Hicks against the former.

I have said that the publishers manifested a dereliction of the cardinal principles of Elias Hicks' life and doctrines. This may be thought a severe charge, and one which requires conclusive evidence for its justification. It is at hand. Elias Hicks believed and taught the old-fashioned doctrine of *Immediate Revelation*;—that, that which may be known of God is manifest in man; that there is a spirit in man, and the inspiration of the Almighty giveth them an understanding; that the comforter, which is the spirit of truth, will guide into all truth; that this immediate teaching and influence of the Holy Spirit is the only sure guide to man in the path of duty both to God and his fellows; that the revelations, which are recorded in the scriptures of truth, made to Moses and the prophets, to the disciples and the holy men of old, who wrote and spake as they were moved by the Holy Ghost, are not a revelation to us, and therefore cannot be an infallible and only rule of duty for us. Much less did he direct men to *his* instructions for their rule, unaccompanied by the co-operating power and evidence of the Spirit upon their minds. And least of all, would he have counseled that his counsel in a given case should be taken for a rule of conduct in another which bore no resemblance to it. With what severity would he have rebuked such an unworthy attempt of any professing Quakerism. His manner was, to address arguments to the understanding and conscience, applicable to the subject under examination, as he did in that which was the occasion of the "Letters," and then to refer every man to the unerring standard—the spirit of truth in his own breast—for corroboration of his arguments and for ultimate decision. Whoever gave evidence, by a consistent walk among men, by a self-sacrificing devotion to justice and benevolence, by the fruits of the Spirit, manifested in all the relations of life, that he was living and acting in obedience to its holy influences, he would bid him God speed; and if any, under an apprehension of duty thus communicated, (as I have not a doubt is the case with many who are now engaged in the cause of peace and the abolition of slavery,) should feel called to open their mouths for the dumb in the cause of such as are appointed to destruction, or in any other way, not inconsistent with the pure principles of the gospel, to engage in works of benevolence and love, he would be the last to throw obstacles in their way, or set limits to the sphere of their actions.

Elias Hicks was an abolitionist, both theoretically and practically. On this subject he was far in advance of the times in which he lived. His stern rebuke and fearless denunciation of the sin of slaveholding, his clear and convincing arguments in favor of immediate emancipation, and his pathetic appeals in behalf of the victims of oppression have often caused the heart of the slaveholder to relent, and melted the sympathies of thousands into tenderness. And the result has been, in many instances, the restoration of the bondman to his rights. He also evinced by his example of abstinence from the use of the productions of slavery, that he was sincere in his opposition to the system; and long and zealously did he labor with his brethren to convince them that by their extensive trade in those articles which are the fruits of unrequited toil, and by their indulgence in luxuries produced by lash-extorted labor, they were responsible for the support of the system in all its iniquity. Had his valuable life been prolonged to witness the efforts which have been employed for the last ten years in this righteous cause, which lay so near his heart—the peaceful deliverance of the slave; how would his benevolent spirit have rejoiced; and unless his unceasing labors had been blessed in arousing the members of his own society to a much more active participation in the work than a large majority of them have hitherto manifested, how would he have mourned, as many now do, the lamentable declension of the society from one of its most important testimonies.

Greatly is it to be desired, that the few who are found faithful to this precious testimony of our fathers, in this time of desolation, and are counted worthy to suffer for its sake, may stand firm in their allotments, and by the abounding of that spirit of meekness, forbearance and long-suffering, which adorned the life of their holy Exemplar, who came to preach deliverance to the captive, they may stop the mouths of gainsayers and calumniators, and be the blessed means of bringing many more to the help of the Lord against this mighty enemy.

ROWLAND T. ROBINSON.

N. Ferrisburgh, Vt. 4th mo. 25, 1841.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, MAY 6, 1841.

Public Anniversary.

The public anniversary of the American Anti-Slavery Society will be held at the Broadway Tabernacle, on Tuesday morning, at 10 o'clock. Addresses by W. L. Garrison, C. C. Burleigh, and others.

MEETINGS FOR BUSINESS.

The Business meetings will commence at the lecture-room of the Tabernacle, on Tuesday afternoon, at four o'clock.

The National Anti-Slavery Standard.

We congratulate our friends and the anti-slavery cause, that this glorious banner is to be borne the year to come, and we hope through years to come, even till the flag of peaceful freedom shall float over the continent, by the hand of *Lydia Maria Child*. We greatly rejoice in the announcement and in the fact—not merely that we have her extraordinary ability and faithfulness enlisted, and her reputation *invested* in the cause—but that they come to our aid in the form of *woman*. It will, we anticipate, prove an era in our enterprise. Woman was spoken and written in the anti-slavery service, but this is, we believe, her first *assumption* of the editorial chair in this great movement, which we may hope will deliver herself, along with the plantation slave, from the relic thraldom of a violent and barbarous age. We trust our distinguished friend will forget on the occasion and in the warfare before her, every circumstance and every incident to her existence, except her *humanity*; that she will remember her womanhood, as such, as little as the maid of Orleans did when she led France to the rout and expulsion of England from her native shores, and with her own hand struck down England's helmed chivalry. We thank her for her generous acceptance of this arduous trust, as we, along with our editorial coadjutors, surrender it to her hands. We will strive to maintain our little "Herald" flag, in faithful auxiliaryship among the New Hampshire fastnesses.

A word to our friends, the readers of the Standard. It is with pain we yield the idea of being able to maintain connection with your gallant paper. We had hoped to, against hope. Circumstances beyond our control prevented our going to try personally the post you assigned us in the emergency which followed the grand defection from our ranks. The aid we endeavored to furnish from our distant quarters has been somewhat interrupted, and always weakened by the very infirm health under which we have labored. This enfeebled at times to prostration, and overtaxed at all times by anti-slavery and other cares and duties, must be taken into the account and thrown into the scale of allowance. There has been the "willing mind," with which offering is always acceptable according to that one truth. Our connection with the readers of the Standard has been so brief and so partial, that they hardly expect we would ask any further words of farewell. The "Standard" *must* be kept afloat. It cannot fail to be a sheet most interesting and valuable to the anti-slavery family, as well as the abolitionists. Let not sect or party be suffered to consume any where the nutriment that ought to go to support it. Let party and sect maintain their own paltry emanations. If abolitionists pay any thing to sustain their periodicals, it is wasting their means to weaken and corrupt their own characters, exposing their families to heartfelt influences, and impairing the reform spirit, of which humanity is in such perishing need. Keep up the Standard, and let not pecuniary privation be added to the perplexities and sacrifices of its disinterested and noble bearer.

And we will say a hasty word in relation to the national anniversary. Little seems to have been said of it, but we are expecting a meeting of unusual interest and importance. If we do not mistake, there will be carried a depth of principle and feeling to it that has been witnessed at no anniversary before it. Abolitionists have been schooled severely the last year. They have experienced no year beyond it in events and developments. We hope there will be no failure in attendance.

☞ Brother Rogers has omitted to state, what will add much to the pleasure imparted by the foregoing announcement, that *David Lee Child*, though residing at Northampton, will assist his wife in the editorial service.

Convention of Colored Citizens of Pennsylvania.—The colored people of Pittsburgh and Philadelphia have agreed to call a Convention at Harrisburgh, or some other place, on the third Monday in August next, to consider their political disabilities, and to adopt measures to restore to themselves the elective franchise.

Gov. Seward.—The official letter of this gentleman to the acting Governor of Virginia, in relation to the matter in controversy between that State and New-York, which will be found on the first page, is honorable to him and to the State. The South may bluster as much as she pleases, but it will be all in vain. The Empire State will sustain her chief magistrate in the high and honorable course which he has pursued. Mark that.

W. H. Burleigh's Poems.

The volume of Poems by Wm. H. Burleigh, which we announced as in press, a short time since, has made its appearance. It is a duodecimo of 248 pages, and is from the press of Merrihew and Thompson, of Philadelphia, (printers of the Pennsylvania Freeman,) of whose mechanical taste and skill it bears ample proof. The author is so well known to our readers, that any recommendation of his Poems by us would be almost superfluous. Of all the writers of poetry in our country, who have identified themselves with the anti-slavery cause, (excepting only Whittier,) there is not one whose productions are more worthy of popular favor, or more highly estimated by the friends of freedom, than those of the author of this volume. The sonnets in this number of the Standard on "War" and "Peace," are excellent. We shall enrich our columns with other quotations hereafter. For the present, we can only copy the following beautiful and appropriate dedication.

DEDICATORY SONNET.

TO CHARLES C. BURLEIGH.

A wreath of flowers, not scentless all, nor wild,
Though few may challenge the fastidious eye—
From Life's rough wayside gathered hastily,
On which a cloudless sun hath seldom smiled,
I lay before thee, by the thought beguiled
That thou the humble offering wilt accept—
For well I ween thy heart hath truly kept
The love it bore me when an artless child.
Playmate—companion—counsellor—and friend—
Brother by blood, and doubly so in heart!
Changeless through every change to me thou art—
And as our souls have blended, so shall blend
Our names upon this page, that it may be
A witness of thy worth, and of my love for thee!

☞ The volume is for sale at the Anti-Slavery Office, 143 Nassau street, price, in common binding, 87½ cents; bound in a more finished style, from 93 cents to one dollar, and one dollar and fifty cents.

Was Paul a Slave-Catcher?

"The Epistle of Philemon *suggests a question*, whether christian principles allow us to encourage slaves to run away from their masters; or to connive at their conduct in remaining, after they have escaped. (1) Ought we not, as did Paul, to endeavor to *persuade* them to return to their masters, confess their faults, and yield cheerful obedience to the authority of their masters? to "the froward and evil, as well as the good?" (See 1 Pet. 2: 18) (2) Would not such a course be much more likely to soften the hearts of the masters, and to improve the condition of the slave, than an opposite course? (3) *My feelings* would prompt me to aid every fugitive from slavery to the utmost of my ability (4) Still the conduct of Paul, in sending back Onesimus, the slave of Philemon, certainly raises the question, "What does *christian principle* require?" (5)—*Letter of Rev. George Punchard, of Plymouth, N. H., in the Congregational Journal.*

(1) To what mind but a very vain, superficial and pro-slavery one, would Paul's glorious epistle ever have suggested such a question—so dishonorable to God, and so *perversive* of the gospel? The head to which this beautiful epistle could bring such inhuman notions, ought to do its *commenting* on the other side of Mason and Dixon's Line. They would never have arisen to the Reverend theologian's mind, if he had been a plantation slave, or felt the vengeful whip that visits the back of the re-captured fugitive, applied to his own, or seen it leave its scorpion impress on the flesh of his wife. We wish we could speak out once on this subject as its horrid magnitude demands. We are called denunciatory and rash. But ah, we are miserably tame and faltering in our speech. If God would give us the clearness of apprehension, and the boldness of heart, we would give this land one remonstrance from which they would never again rest, but in tearful, drowning repentance. Three millions of human hearts at this hour suffer slavery on this our soil,—each heart undergoing its unutterable misery. Every day and hour they are crushed down to it, with all their longings and their pantings for freedom,—the irrepressible pantings of humanity, for God made it to be free. It can't live but in freedom. It is in hell until it is free. All nature is outraged by its enthralment. It disturbs all but God's throne, in the wide universe, to have humanity enslaved. Yet it is going on in three million instances in this very land, and what a deadness to it reigns over us all! How sluggish our efforts. How tardy the relief we bring. Almost a generation has gone since we begun, and here we are shivering in the wind and new organizing at the nod of the pro-slavery pulpit. God will surely move us out of the way and raise up others who will not delay his work. Hear the professed minister of the Gospel—imputing to the blessed religion of Christ the diabolical inhumanity of denying aid to the fugitive from slavery,—an imputation flagrantly blasphemous, if it were not done in shallow imitation of learned doctors.—What a hardened heart it implies—as well as voidness of understanding. We can hardly trust ourselves to remark upon it, and then the infamous intimation that the poor slave is *in duty bound to go back!* We wish the Reverend commentator was obliged to try it—*for a day*. One day would cure him of his theology and his want of heart. But he only *questions* it. He does not say right out that the slave ought to go back. He only *suggests a question!*

(2) Charging Paul with kidnapping—for if he, by his apostolic *influence*, sent a slave back to his owner, it is no less. The foolery of all this imputation on Paul, Philemon, the Scriptures and their divine Author, will appear clear enough on reading the 4th chap. of Col. in connection with the epistle to Phil. Paul never sent Onesimus back, (in the sense here claimed) to Philemon at all. He sent Tychicus and Onesimus—in the same sense, that the British Baptists sent Reed and Matheson to this country,—to visit the christians at Colosse, and he made Onesimus the bearer of a letter to Philemon, to apprise him among other things of the conversion of his old servant, and to enjoin a reconciliation of their quarrel. This is the whole of it. Yet your pro-slavery clergy, taught by British Doctors in the days of West India slavery, (brothers and fathers of slave proprietors doubtless, if not owners themselves,) have quoted this epistle to show that christians ought to send back the southern slave who is escaping to Canada. And Peter's injunction to *ill used servants not to resist but bear it patiently*, is construed to the same bloody effect.

(3) Another theological "question"—whether slavery would not improve a man's condition! Only a "question," however! Not that it *would absolutely* improve it. The epistle only *suggests the question!*

(4) If our Reverend friend's feelings were in favor of aiding the fugitive, he kept it to himself. But it was not a question of *feelings*—but of *doctrine*. It was that we charged as pro-slavery.

(5) If Paul sent Onesimus back, in the sense of our Reverend commentator—then we may infer that Tychicus, who was sent with him, drove him back, handcuffed and manacled; and received the advertised reward—for he would not go for nothing. "The laborer is worthy of his hire." That is Scripture. And again—"Who goeth a warfare at his own charges?"

"The Mixture."

We invite attention to the letter of Rowland T. Robinson, on the subject of a pamphlet recently issued in this city, and intended as a censure upon Friends for joining anti-slavery societies. The association to which Elias Hicks objected, we understand, was designed, not to promote virtue and morality by the promulgation of truth, but to suppress vice by the *strong arm of the law*. In this respect, it was fundamentally different from modern anti-slavery societies, and therefore the Letters of Elias Hicks furnish no ground whatever for the supposition that, if living, he would feel any objection to Friends uniting with the latter. There is far more resemblance between the "association for the suppression of vice and immorality," and the old Manumission Society, than between the former and anti-slavery societies; since the Manumission Society was incorporated by law, and therefore supported, in the prosecution of its object, by the physical force of the State. And yet, strange as it may appear, the publisher of the pamphlet is himself a member of that Society, notwithstanding it has for its Vice President *a militia colonel!* The Secretary of the society is the clerk of the Rose street monthly meeting! Many other prominent members of the same meeting also belong to the society. No one pretends that Elias Hicks ever objected to Friends uniting with that Society. These facts need no comments.

Colored Sailors' Home.

Wm. P. Powell, a worthy and intelligent colored man, formerly of New Bedford, has kept, for some time past, at 61 Cherry street, a boarding house for colored sailors, which we have often heard spoken of as an excellent establishment. The following report is published in the Sailor's Magazine for April, from which it appears that friend Powell has succeeded very well in his laudable undertaking.—We hope his success in future may be still more encouraging.

Report of the Colored Sailors' Home in New-York, from Nov. 1, 1839, to Jan. 1, 1841.

Total amount received from four hundred and twenty-five boarders,	$2234 39
Amount due from delinquents,	676 93
	$2911 32
Whole amount of current expenses, exclusive of rent,	2097 55
Balance in favor of the house,	813 77
Deduct for debts due as above,	676 93
Nett profit of the house,	$136 84

The amount stated as above for current expenses includes (besides provisions) fuel, and hired help, the purchase of several articles of furniture, and the payment of several bills for carpenters' work, in making alterations and repairs. Of the debts due from boarders, a large proportion was for cash advanced either on returning from sea, or on shipping. It is hoped and expected that a part of this money may yet be received.

WILLIAM P. POWELL, *Keeper*.
61 Cherry street, New-York.

☞ It is understood that, after the 1st of May, next, Mr Powell proposes to take the rent of the house, as well as the other expenses, on himself.

Beriah Green's Sermon.

The Sermon of Beriah Green, recently published in the Standard, is attracting much attention. The following notice of it we copy from the Vermont Telegraph:

"Iniquity and a Meeting.—The present number of our paper closes this Address. Those who have attentively perused it, must have received profit and lasting good.—It is full of thought and significancy. That religion which manifests itself only in spiritual acts of devotion, in prayer and exhortation in the conference room, is not the religion which is to raise a lost world from the depths of sin to the heights of holiness. The religion of Christ has too long been considered a thing of abstraction, consisting of forms and ceremonies, and outward worship. To raise the degraded; to instruct the ignorant; to comfort the afflicted; to rebuke the wicked; to aid the destitute; to visit the widow and the fatherless; are not these as purely acts of religion as public or private worship! The principles of religion should be carried out in the affairs of every day life, by all classes of men. Christianity, which is only adapted to the cloister or the sanctuary, is not the christianity for this world. The chariot wheels of God's mercy linger, not because no more prayers are offered, but because they come from lips that speak guile, when unholy hands are lifted up grasping spoils taken from the poor, and from hearts all full of hate and envy and love of domination and pride.

Let such discourses as the one above alluded to be multiplied, and christianity will become a thing of life and power, converting the drunkard into a sober man, the tyrant into a friend of humanity, the miser into a benevolent person, the hater of God's image into a lover of his fellows, and sinners of every class into saints, such as angels admire."

Panegyric.—The New-York Evangelist speaks of the Louisville (Ky.) Baptist Banner, (from which we last week copied a vindication of the Alabama Baptist Association for holding a colored preacher as a slave!) as "an honor to the large and respectable denomination of which it is an important organ." The N. H. Congregational Journal declares, that "it was a *pleasure* to commemorate the *piety*, the virtues, and the patriotism of Grundy and White"—meaning those old tyrants and slaveholders, Felix Grundy and Hugh L. White, of Tennessee! Both these editors are professed abolitionists, who cannot work with Garrison, on account of his "infidelity!"

The New England A. S. Convention will be held at Boston on the last Tuesday of the present month. It has always proved a very interesting meeting, and we hope will bring together a very large collection of the sterling friends of abolitionism.

Boarding.—Our colored friend, Wm. P. Powell, wishes us to state, that he can furnish accommodations, on reasonable terms, for a few individuals, at his house, 61 Cherry street, during anniversary week. Let him not be forgotten.

NOTICES.

MIRROR OF LIBERTY.

That persecuted, but indefatigable man, David Ruggles, has just issued the last number of the first volume of his Mirror of Liberty, and avows his determination to continue the publication, semi-monthly, during the ensuing year. We heartily wish him success, believing that he has been grossly abused and betrayed by some of his former associates. Among the contents of the present number, we find an account of a Soiree, in honor of Mr. Ruggles, given at the German Hall, in this city, in December last. The occasion is stated to have been one of deep interest. Several gentlemen who were unable to be present expressed their regret in letters which were read, and which have now been published. As an evidence that Mr. Ruggles has the confidence of men of the first respectability, we copy the following testimonials.

Philadelphia, Dec. 17th 1840.

Gentlemen:—I acknowledge, gratefully, your favor over date of 12th, inviting me to participate in the intended Soiree in honor of Mr. David Ruggles.

It would gladden my heart to be with you, but suffering from the effects of a severe cold, contracted by exposure in that department of the "great cause" in which, in by gone days, our very much abused friend David Ruggles so signally and pre-eminently distinguished himself, will, I fear prevent my being with you in body; but I shall in spirit mingle with those, who, undaunted by ecclesiastical domination, can see, and feel, and appreciate, in generous and true patriotism, the great and costly services of one of the most zealous and uncompromising advocates of the oppressed in our land.

The name and fame of David Ruggles are destined to outlive the base calumnies upon his noble character; and I rejoice that there are those so numerous and so just, in his own city, who, not having bowed the knee to the "clerical land speculators," are determined, by means so praiseworthy, to vindicate the character, and to do honor to our noble friend.

Wishing you, gentlemen, a happy meeting,
I remain, most respectfully,
Your obedient servant,
Robert Purvis.

To Messrs. P. Loveridge, Hamilton &c., N. Y.

Boston, Dec. 18th, 1840.

Gentlemen:—Your communication bearing date Dec. 9th, has been duly received, informing us that the public spirited friends of freedom in New-York have in contemplation of offering a public testimony of their high esteem and unshaken confidence in the integrity of David Ruggles, by giving him a splendid Soiree on the 23d inst., and in which you have respectfully invited the undersigned to participate.

Believe us sincere, gentlemen, when we assure you that we regard the meeting no ordinary occasion, and deeply regret our inability to attend, and must offer as our only excuse, the great inconvenience that arises from the distance between us. Therefore we must forego the pleasure and satisfaction of meeting with you on so glorious an occasion.

It is a lamentable fact, that those among us worthy of esteem are so much neglected. And we shall always rejoice to see them respected, and their merits appreciated by the people. We hope this praiseworthy effort will meet with a response worthy of our modern Mordecai; may he gather strength and encouragement, and continue to pursue the common foes of our liberty to conquer.

We offer the following as our sentiment for the occasion:—

"David Ruggles—May he rise like Mordecai of old, and elevate his suffering brethren."

(Signed)	John T. Hilton,	S. R. Alexander,
	J. B. Smith,	J. W. Lewis,
	Thomas Cole,	Benj. Weeden,
	William C. Nell.	

NOTICE.

At a Convention of the colored people held in Brantford, U. Canada, January 4th, 1841, and adjourned to London, the following resolve was adopted, to which please give publicity in the columns of the Anti-Slavery Standard.

Resolved, That a Convention called by the colored people of Canada, on the subject of *Education*, shall be held in the town of London, U. C., on June 2d, 1841, to which delegates, *irrespective of color*, may be sent from any part of the Province, and all persons coming from the United States or elsewhere, shall be considered, irrespective of color, as honorary members.

JAMES C. BROWN, *President*.

ANNIVERSARIES.

Sunday Evening, May 9th.
N. Y. City Bible Soc. Broadway Tabernacle, 7½ P. M.—Address by Rev. Dr. Sprague, of Albany.

Monday, 10th.
American Seamen's Friend Society, Tabernacle, 7½ P. M.

Tuesday, 11th,
American Anti-Slavery Society, Tabernacle, 10 A. M.
Am Temperance Union, Murray-st. Church, 10 A. M.
N. Y. and Am. Sunday School Union, *Procession*, 3 P. M. Tabernacle 7½ P. M.
Young Men's National Temperance Convention, Pearl-st. church, 3 P. M.
Foreign Evang. Soc. Mercer-st. church, 7½ P. M.
Am. and Foreign Anti-Slavery Soc. church corner of Catharine and Madison sts. 7½ P. M.
Am. Female Moral Reform Society, Dr. Patton's church, Spring-st. 7 P. M.

Wednesday, 12th.
American Tract Society, Tabernacle, 10 A. M.
Meeting of Liberated Africans, Tabernacle, 3 P. M.
Am. Home Mis. Soc. Tabernacle, 7½ P. M.
N. Y. Colonization Society, Middle Dutch church, 7½ P. M.

Thursday, 13th.
Am. Bible Soc. Tabernacle, 10 A. M.
Am. Education Soc. Tabernacle, 7½ P. M.

Friday, 14th.
N. Y. Academy of Music, Tabernacle, 7½ P. M. Rev. E. N. Kirk will deliver an Eulogy on the death of the late President Harrison.

Saturday, 15th.
Am. B. C. F. M. Tabernacle, 10 A. M.

Massachusetts Anti-Slavery Fair.

The Anti-Slavery women of Boston would again by their Committee, call the attention of their friends in Massachusetts, and throughout the country, to the increased prospect of aiding the cause, by means of the '*Massachusetts Anti-Slavery Fair*,' already notified to be held at Boston during Christmas week, 1841. The receipts of the sale of last year, far exceeding those of any previous year, afford ample testimony to the faithfulness with which the women of Massachusetts have discharged, amid much 'evil report,' the responsibilities they have assumed, and encourage us *again* to summon them to unite with us for a still more strenuous effort in the slave's behalf.

We ask anti-slavery societies to take early action with respect to the Fair, and communicate their determination to us. In towns where no society exists, or where having a name to live they are dead, let individuals, who remain true to the cause, unite their efforts in this behalf. Permit us to say here, to any who, in view of our protracted struggle and unanticipated perplexities, may be preparing to abandon the cause—'The numbers of the enslaved, their sufferings and despair, the crime and danger of the slaveholder, the guilt of his northern confederate, are no less than when they first awoke your conscience, and enlisted your sympathy. Remember the declaration of our Savior, 'No man having put his hand to the plough, and looking back, is fit for the kingdom of God.'

In many places, one laborer bears alone the heat and burden of the day. To such we would say, be resolute and self-sustained. You do but seem to be alone. Within your call are true and faithful hearts.

——'hearts glowing with a flame,
Kindled like yours for purposes the same,
To cheer the watch, to daunt a common foe.'

Help shall arise by your side soon, and at the eleventh hour the ranks will be full.

We entreat our friends to encourage us by their presence at the time of the sale as well as by their donations. Arrangements will be made for the accommodation of all who come up to our help, and no endeavors omitted to make the occasion one of enjoyment and festivity, as well as of toil and responsibility.

So well is the Fair now understood, that a particular description of articles that might be profitably provided is unnecessary. Information will be furnished upon application to any member of our Committee.

We shall address to you, from time to time, during the year, such information respecting our plans and arrangements, as may facilitate yours. Meanwhile, asking earnestly for your correspondence, co-operation and advice, we are affectionately your friends and co-laborers for the slave,

Maria W. Chapman,	Lydia Maria Child,
Mary A. W. Johnson,	Mary G. Chapman,
Thankful Southwick,	Eliza Lee Follen,
Louisa Loring,	Henrietta Sargent,
Eliza F. Meriam,	Susan Paul,
Ann T. G. Phillips,	Eliza Philbrick,
Mary Young,	Anne Warren Weston,
Caroline Weston,	Helen E. Garrison,
Abby Southwick,	Louisa Sewall,
Lavinia Hilton,	Cecilia Howard,
Mary F. Rogers,	Caroline F. Williams,
Emily A. Winslow,	Hannah S. Adams,
Hannah Tufts,	Mary Willey,
Catharine Sargent,	

EIGHTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The eighth annual meeting of the Am. A. S. Society will be held in the city of New-York, beginning on Tuesday, the 11th of May, and continuing, by adjournment, until the business be concluded. Members of anti-slavery societies, and friends of the cause throughout the country, are invited to attend.

THE ANNIVERSARY MEETING

Will be held in the Broadway Tabernacle, on Tuesday morning, at 10 o'clock. The meetings for business will be held in the basement of the Tabernacle. Delegates are requested, immediately on their arrival in the city, to call at the Anti-Slavery Office, No. 143 Nassau street, and to enroll their names.

T. VAN RENSSELAER, } *Committee of*
JAMES S. GIBBONS, } *Arrangements.*

New-York March 4.

GENERAL INTELLIGENCE.

Fortune's Frolics.—One of the first surgeons in New-Orleans was sold in that city about 20 years ago for his passage money, by the captain of the ship which brought him over from Germany. He was bought by a surgeon, who gave him some menial employment, but soon liking his intelligence he took him into his shop, and gave him a thorough medical education. After a while his patron died, and the lucky Dutchman immediately laid seige to the widow's heart, which soon yielded to his attacks, and they were married. He now is an alderman, immensely wealthy, and has the honor of being sued for $25,000 for having improperly cut off a man's leg—a fact heretofore mentioned in our paper. Who wouldn't be sold for being a poor man—hey?

Honor due.—The thanks of the British Government have been presented, through its Minister at New-York, to four American captains who recently rescued the crews of British vessels in distress. Each captain is also to receive a gold medal. By the way, we do not learn what reward, or whether any, awaits the common sailors, without whose aid we presume the rescue could not have been effected. Does not their share in the service merit some expression of gratitude? We like to see honor paid to *all* to whom it justly belongs.—*Pa. Freeman.*

Remarkable Application of Galvanism.—At the last meeting of the Horticultural Society, a paper was read on an ingenious method of preserving plants from bugs and snails, by means of a piece of zinc four inches wide, with a band of copper one inch wide, fastened on the centre with zinc nails. This being cut into convenient lengths and placed round the plants to be protected, the snail or slug crawls up the zinc until its horns touch the copper, when it immediately feels a galvanic shock and retreats, and as often as it makes the attempt to pass the copper band, it is shocked and driven back, the moist body of the snail acting as a conductor of electricity.—*Eng. paper.*

Early Potatoes.—The best mode we ever tried to procure early potatoes was to spread out those designed for seed on a grass plot in the garden so thin that one should not lie upon another—cover them with horse manure three inches thick—then lay boards or slabs over this to keep it moist and to prevent the hens uncovering the potatoes.—When the sprouts have started an inch or two, the potatoes should be carefully taken up and planted out in hills. They will ripen two weeks sooner than when the seed is taken directly from the cellar.—*Boston Cultivator.*

Negro Taxes.—At the last session of the General Assembly, a bill was passed exempting the property of Negroes from taxation, on the ground that they were debarred from participation in social and political privileges. The exemption gave offence to some of our sable citizens, who have accordingly got up a petition that the law be repealed, and that taxes be imposed upon them in the same way as upon white people. They say that if they are taxed they have claims upon the General Assembly which they cannot otherwise urge. We question if history will furnish another example of a body of men remonstrating against being exempted from taxation.—*Providence Journal.*

Philadelphia, May 1, 1841.

There was a dreadful accident here this morning, between 10 and 11 o'clock, occasioned by the falling of the African Methodist Church, (Rev. Richard Allen's,) which the workmen were engaged at unroofing. It is in Sixth st. near Lombard. The two adjoining buildings were crushed to the ground, and their contents of furniture destroyed. A colored girl about 7 years of age, is the only person supposed to be killed—she is under the ruins at the present writing. An old black woman is much injured. Four of the workmen were so much injured as to require their being taken to the Hospital—among them the master carpenter. The names of the workmen are John W. Riter, Robert Thompson, John Hull, John Morrison and James M'Neeley. *Jour. Com.*

On the 12th instant, at New Orleans, a quadroon girl, a slave, was captured by her owner, from whom she had eloped, and as he crossed the Second Municipality ferry with her on his way home, she leapt from the boat into the river, and was drowned.

The Seminole Indians.—More than two hundred Indians gathered from three tribes in Florida, passed up yesterday to their new home in the West, on board the steamer President. The warriors are truly a fierce, savage-looking set, wild as untamed tigers in their looks.—*Natchez Free Trader.*

"*The Mammoth*" is the appropriate name of the great iron steamship now building at Bristol, (Eng.) by the owners of the Great Western—the Mammoth will be of 3,600 tons burthen, and her engines of 1,000 horse power. "It is calculated," says an English paper, "that she will cross the Atlantic in ten days."

We learn by a gentleman from Plattsburg, that loaded teams crossed Lake Champlain at that place on the ice, on Friday last.

There are *three* feet of snow only ten or twelve miles west of the Lake. The farmers are nearly all out of hay, and their cattle in a starving condition.—*Troy Whig.*

Distilleries in the United States.—We are indebted to the Hon. Wm. Slade, of Vermont, for a copy from the records of the Department of State, of the number of distilleries in each of the States, and gallons distilled; as exhibited in the returns of the last census.

States.	No. Distilleries.	Galls. distilled.
Maine,	3	
New Hampshire,	5	31,244
Vermont,	2	3,500
Massachusetts,	37	5,177,910
Connecticut,	71	215,892
Rhode Island,	4	855,000
New-York,	38	4,008,616
New Jersey,	219	356,417
Pennsylvania,	707	8,784,138
Delaware,	3	39,500
Maryland,	73	342,813
Virginia,	1,450	882,516
North Carolina,	2.798	1,038,741
South Carolina,	251	102,288
Georgia,	350	528,393
Alabama,	185	127,261
Mississippi,	15	3,150
Louisiana,	5	291,520
Tennessee,	1,381	1,080,693
Arkansas,	47	17,215
Kentucky,	890	1,700,705
Missouri,	215	328,898
Illinois,	150	1,429,119
Indiana,	322	1,786,964
Ohio,	373	466,357
Michigan,	59	544,066
Iowa,	2	4,310
District of Columbia,	1	6,000
	9,657	36,343,236

—*Journal of the American Temperance Union.*

If the population of the United States be correctly estimated at 17 millions, the above quantity of distilled spirits will furnish each man, woman and child, with 2 14-100ths. gallons nearly.

Hon. Charles Hudson of Westminster, was unanimously nominated by a Whig Convention held at Worcester, Mass. on the 19th inst. as the candidate for representative to Congress in place of Hon. Levi Lincoln.

Clairvoyance.—In a late Greenfield (Mass.) paper we find the following:

Notice.—Rev. Dr. T. Packard, in accordance with request, has consented to present, in a plain and concise form, the evidence of the reality and usefulness of Clairvoyance, in relation to benefitting the sick and suffering, on Friday, the 23d inst. 7 o'clock, P. M. in the Lyceum room, (Town Hall) Greenfield.

Dr. Packard is an aged clergyman, residing in Shelburne, Mass.

The property of the Northampton Silk Company, in Northampton, was disposed of at auction, on the first of April, for $22,500. The Gazette says—it consists of an excellent water privilege, a large factory building, built of brick, some machinery, two or three dwelling houses, and over 400 acres of land. It cost the Company upwards of $100,000.

Capt. Archer, of the ship Naples, informs us that when he was at least three hundred miles E. S. E. of Nantucket, a common robin flew on board, and succeeded several times in making a lodgement, but was as often blown off, and at last was blown clear away in a violent hail squall, and was never seen afterward. The robin flew strongly, and displayed as much skill and judgment, in beating and tacking, to take advantage of the strong wind, in bearing down upon the vessel, as the most skilful sailor could do.—*Salem Gaz.*

The following is a list of the passengers who left this port, March 11th, in the steamer President, for Liverpool:

P. C. Pieffel of New-York.
A. R. Watburg, New-York.
Lieutenant F. Lenox and Mr. Courtney, British army.
Tyrone Power and servant, England.
C. A. D. Meinegaes, Philadelphia.
S. Mails, New-York.
C. S. Cadet, Buenos Ayres.
T. Palmer, Baltimore.
Dr. M. Tomer, Cuba.
T. Blanchor, Cuba.
John Fraser, New-York.
A. Van Loue, jr. Amsterdam.
A. L. Byroe, London.
——— Thorndike, New-York.
W. W. Martin, England.
E. B. Howell and friend, New-York.
A. Livingston, New-York.
Rev. G. G. Cookman, Washington City.
D. Duchar, Scotland.
B. Morris and child, E. Berry, J. C. Roberts, New-York.
J. Leo Wolffe, wife and child, Master Mohring, and two children.—Total, 27.

The fact that the steamer President, 25 days after she left this port, had not reached England, will cause some anxiety to be felt concerning her until her safety is ascertained. The captain of the packet ship Orpheus, which sailed from New-York in company with the President, 11th March, and arrived in Liverpool on the 1st ult. encountered a severe gale from the N. E. on the second day out, which continued till the 14th. The same gale was severely felt by the Oxford and the Patrick Henry. The President may have been disabled in this gale, or subsequently, and put into Fayal for fuel and repairs. This, of course, is mere conjecture.

Murder and Robbery at St Louis.—A correspondent of the Commercial Advertiser, in a letter dated St. Louis, April 18th says:

"The city is this morning in the greatest state of excitement that I ever saw. Some robbers last night entered the store of Muns, Simmons & Robinson, and murdered two clerks, after which they took what they could find and set fire to the building: this morning that elegant store lies a heap of smoking ruins. Collier & Pettis's banking-house, being in the same building, is also consumed.

The two young men were highly respectable, and their loss is mourned by all. Several thousand people are at this time standing round the ruins, hoping to find the remains of Mr. Baker; the other, Mr. Weaver, was found with his face much cut by a bowie-knife, and a pistol shot over the eye. They were both, I believe, from New-York.

Another man was killed by the falling of the walls. The citizens met this morning and offered a reward of five thousand dollars. Every boat leaving the port is boarded by the police officers; one has just returned with a suspected man."

The Cincinnati Gazette contains the following with reference to the same horrible event:

Five Thousand Dollars Reward.—Whereas, the counting house of Wm. G. Pettis, in the city of St. Louis, was last night robbed and set fire to, and two young men murdered by burglars: the above reward of $5000 will be paid by the city of St. Louis for the apprehension of the perpetrators of the acts, or for such information as shall lead to their detection and conviction, or a proportional part of the said sum for any one or more of them.

John D. Daggett, Mayor of St. Louis.

April 18, 1841.

We learn farther that Baker was found near the door, being shot through the head and having his hand cut off; the body of Weaver had not been found, nor was it known what amount of money had been carried off, as there had not been time to remove the rubbish of the building.

The St. Louis Republican of the 19th inst. contains a full account of this horrid deed, which does not vary, however, in its details, from that presented above. The object of the murderers and incendiaries seems to have been the robbery of the stores, and in this they failed. The principal vault in the banking-house, which always contains a large sum of money, was found unopened, and it is probable that very little booty was obtained. The damage by fire has been very considerable—amounting probably to $75,000 or $80,000—much of it however is covered by insurance. The most intense excitement pervades the community, and active measures are taken to discover the perpetrators of this complicated crime.—*Tribune.*

Silk Worms.—A writer in the National Intelligencer states that the extensive loss of Silk worms in this country last year, was caused by the same disease, (called *muscardine*) which has proved so destructive to them in Europe. The proper remedy, he says, is "a free application of air-slaked lime to the worms, and also to the floors of the cocoonery, and whitewashing all the wood-work of the fixtures. The lime should be sifted through a fine sieve on the worms, two or three times a week if healthy, and once a day if diseased, in the morning before the first feeding, and after cleaning the hurdles. The quantity of lime to be sifted on the worms may be just sufficient to whiten the worms and leaves well; and it should be commenced when the worms are half grown, say 12 to 15 days old.—This remedy has, during the past two years, enabled those persons in France who used it to save and obtain cocoons from ninety-seven per cent. of all the worms hatched."

Illinois.—About 20,000,000 of bushels of corn were produced in Illinois last year. There were also produced 385,963 lbs of tobacco, 28,120, lbs. of rice; 194,190 lbs. of cotton, and 323,296 lbs. sugar.

From Havana.—The steam ship Natchez, Capt Swider, arrived yesterday from Havana with dates to the 15th inst. She brought over 70 passengers.

By the Courier of last evening we learn that a few hours previous to the departure of the Natchez, intelligence reached Havana that 62 negroes from Jamaica, believed to be abolitionist emissaries, had effected a landing on the south side of Cuba. Thirty of those black subjects of Queen Victoria had been arrested, and ordered to be shot. The Spanish authorities were in pursuit of the others.—Otherwise every thing was tranquil on the island.—*N. O. Picayune, 20th inst.*

Ruffian Assault.—Last night, between 10 and 11 o'clock, Capt. John H. Love, of the schooner Alexander, was assaulted by two ruffians on the Levee, near the foot of Canal street, and received a severe wound across the face near the left eye, with a heavy stick. It is thought he has his nose broken. The ruffians escaped. The attack was altogether unprovoked, and it seems without any intention of robbing.—*N. O. Bee, 20th inst.*

American History.—Mr. Sparks, who recently arrived in the steam ship Columbia at Boston, made it the principal object of his voyage to Europe to procure original materials relating to the history of America, which he has undertaken to write. During ten months he has been constantly employed in making researches in the public offices and libraries of England and France. By the courtesy of these governments he has been freely allowed to examine manuscripts in the different departments and to take copies of all such as he deemed important. The works which he has already published are a sufficient indication of what will be the result of his labors.—*Jour. of Com.*

A Munificent Project.—Four steam ships are to be built forthwith in this port, to be employed in navigating the Atlantic Ocean, and to be each of the capacity of 2,500 tons. Persons who understand the plan have no doubt that in speed and every good quality, these ships will be found quite superior to any of the vessels hitherto employed in this service. The cost will be about $3,000,000. The projectors of the plan proposed to the late and present administration to confer on the government the right to take these ships in case of war, at a fair valuation, if only the administration would procure such a modification of the present post office law, as to allow the owners to collect an inward postage on letters. The law now requires all letters brought by vessels to be deposited in the post office at two cents each. This most important proposition, upon a plan which would furnish a navy without cost in peace, and of the greatest possible efficiency in time of war, we are sorry to say, neither the past or the present administration has found time to determine.—*Ib.*

From St. Thomas.—By the arrival of the Baltimore Capt. Auger, at this port to-day from St. Thomas, in 14 days, we have a full report of vessels arrived and sailed at that port, to the 14th inst., from an authentic source, which will be found under our marine head. Among the vessels reported is a Yankee schooner from Maine, chartered to go to the coast of Africa for a cargo of Gold dust, valued at 10,000,000 dollars.—*New Haven Herald.*

Another Murder.—Bennet H. Martin, of Pope county, recently killed a man by the name of Simons, with a knife, at Clarksville, Johnson county. Court being in session at the time, the grand jury found a true bill for murder. After committing the act, he endeavored to make his escape by running, and for several hundred yards outsped all of his pursuers; he was finally overtaken, and is now safely cabined. The venue has been changed however, to Yell county which may be something in favor of the prisoner. Martin is well known throughout the State. He is a lawyer, and was the Whig delegate from this State to the Harrisburg Convention, which nominated General Harrison for the Presidency.—*Fayetteville (Ark.) Witness.*

The business impulse already felt along our wharves is great. Many thousand barrels of flour, pork and other provisions, with a large quantity of wheat are in progress for trans-shipment and the array of neat and substantial canal craft that have come in from Rochester and other points below since Sunday is great.

Vessels from the upper lakes have not yet made their appearance, when they do, we anticipate an avalanche of produce.—*Buffalo Com.*

Another Defaulter.—A person named J. W. Peterson, in the service of the Camden (New Jersey) Bank, employed to bring to this city the money necessary to the redemption of the notes at the office of the Bank in Church alley, has turned out a defaulter to the amount of about thirteen thousand dollars! This fact created some whispers against the credit of the Bank; but the officers say no other deficiency has occurred, nor any other circumstance that would affect injuriously the credit of the institution. Similar statements have been made by institutions of the same kind just on the eve of failure, and are therefore received by most people with distrust.—*Phil. Ledger.*

A Slaver Wrecked.—The brig Troubadour, under Spanish colors, reported as belonging to Rosalino Ritan, of Bissau, (Africa,) with 289 slaves on board, from the coast, bound to Berbice, was wrecked about the 6th of Feb., on the Caycas Islands. All on board were saved, and arrived at Nassau—the vessel was totally lost. The captain and crew took passage in a Spanish brig bound to Havanna, then lying in port. The negroes were taken possession of by the authorities of the island. Nassau being in a British colony, they are of course no longer slaves.

The Atlantic Steamers.—The Great Western sailed from this port on Saturday with over a hundred passengers, and an unusually large mail. The Columbia also left Boston, with 62 passengers, 11 for Halifax. She had 6000 letters, and five large bags full of newspapers.

The steam packet Acadia arrived at Halifax on the 19th ult., at 7 P. M., in fifty hours from Boston, and sailed next day to Liverpool, with 71 passengers.

The ship Sabina, from Havre, arrived yesterday, on the 19th ult., at 9 A. M., saw a steam ship, supposed to be the British Queen, in lon. 48 20, lat. 42 50, standing East.

Murders.—The Ozark Standard, of the 10th, states that Major John S. Shanks, of Springfield, Mo., on the previous Saturday; shot Elijah W. Davis through the head, and he instantly expired. Mr. Shanks was arrested and committed. Davis was a young man from Smith county, Tennessee. The same paper states, that in a difficulty which occurred near Warsaw, Mr. Nowel killed Mr. James Tuck.

Stabbing.—A man by the name of Harmon was dangerously stabbed at Dinwiddie Court House, on the day of election. He was alive when last heard from, though it is exceedingly doubtful whether he can recover from his wounds.—*Petersburgh Intelligencer.*

The Southern Floods.—A gentleman from the interior informs the Charleston Mercury, that the destruction of stock along the water courses, by the late freshet has been very extensive. In some instances one half or two thirds of the hogs and cattle belonging to the planters along the Edisto, have been swept away and drowned. The last flood, too, occurred just at the opening of the planting season—and has left the fields in a condition unfit to receive seeds. The crop of the present year may therefore be expected to be diminished, throughout the region affected.

The Board of consulting physicians in Boston, to whom the Aldermen composing the committee on external health applied for their opinion in relation to the necessity of continuing the present quarantine regulations, have expressed an opinion that the total abolition of the present system of quarantine regulations is demanded by the public good.

Saybrook Beacon.—This important guide to the entrance of Connecticut river, was carried away by the ice during the late freshet down to the water's edge. It demands the immediate attention of the Superintendant, who we believe is the Collector of the port of New-London. In the mean time mariners should be aware of its situation.—*New-Haven Herald.*

The Mayor of Salem, in his recent inaugural address, states that no fire, nor even an alarm of fire, has occurred in that city since Oct. 1839.

The Exeter (N. H.) News Letter, says that hay is selling in the interior of Rockingham County so high as $20 a ton.

Hon. Daniel Webster has proceeded to Boston and Marshfield, and will probably be absent from Washington for ten days to come. In his absence his son, D. Fletcher Webster, Chief Clerk of the Department, officiates as Acting Secretary.

EDUCATION.

Eighth Avenue, (east side,) between 22d and 23d Streets.

MRS. and the Misses McAdam, intend removing their Boarding and day School to the above salubrious situation, on the 1st of May, 1841.

Mrs. and the Misses M. having been many years engaged in the education of youth, and during that time honored with the care of children of many respectable families in this city, trust that their experience and character for attention will secure from the public, a continuation of its support.

Terms may be known on application as above.

The Knickerbocker Line of Stages start from within a few doors of the house.

For further information, Parents and Guardians are respectfully referred to the following Gentlemen:

Hon. Campbell H. White; Thomas Addis Emmet, Esq.; W. J. McNeven, M. D.; Thomas McAuley, M. D.; W. L. Morris, Esq., corner of Bleecker and Grove Streets; George Hostings, No. 1 Hanover Square; Joseph Cheesman; Silas P. Downer, 22d Street, between Eighth and Ninth Avenues; Robert Hicks; Abraham Bell; Thomas Leggett, Jun.; Isaac T. Hopper; Joshua Kimber, (L. I.) Boarding School.

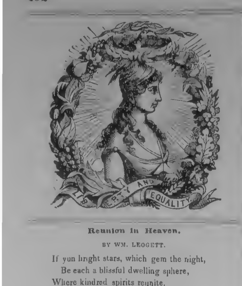
April 29, 1841.

BOARDING IN NEW-YORK.

GENTLEMEN visiting New-York will find a quiet and pleasant home at the *GRAHAM HOUSE*, No. 63 Barclay street, where ample accommodations are at all times reserved for transient boarders, and afforded at moderate prices, by the day or week. No fumes of tobacco or alcohol will be found to taint the atmosphere. N. B. A few permanent boarders will be taken.

ROSWELL GOSS.

New-York, April 29, 1841.



Reunion in Heaven.

BY WM. LEGGETT.

If yon bright stars, which gem the night,
Be each a blissful dwelling sphere,
Where kindred spirits reunite,
Whom death has torn asunder here;
How sweet it were at once to die,
And leave this blighted orb afar,
Mixed soul and soul to cleave the sky,
And soar away from star to star.

But O, how dark, how drear, and lone,
Would seem the brightest world of bliss,
If wandering through each radiant one,
We failed to find the loved of this;
If there no more the ties shall twine,
That death's cold hand alone could sever;
Ah! then these stars in mockery shine,
More hateful as they shine forever.

It cannot be—each hope, each fear,
That lights the eye, or clouds the brow,
Proclaims there is a happier sphere
Than this black world that holds us now;
There is a voice which sorrow hears,
When heaviest weighs life's galling chain,
'Tis Heaven that whispers—Dry the tears,
The pure in heart shall meet again

War.

BY W. H. BURLEIGH.

As the blast from the south on the lea,
When hurtles the tempest on high;
As roll the wild waves of the sea,
When gulf-storms have blackened the sky;
As autumn when wrapped in the gale;
As winter by northern storm probed;
As spring in its mantle of hail;
As summer in thunder-cloud probed;
So WAR to the battle-field strides,
Its heralds pale terror and death,
Where havoc in bloody robe rides,
And slaughter with sulphurous breath;
Where heroes are heaping the trenches with slain,
The blood-dripping guerdon of glory to gain.

Peace.

As the first blush of day in the east,
The first scent of earth in the spring,
The rainbow when tempests have ceased,
As breezes at evening, that fling
Their coolness and freshness afar,
When noontide in summer declines,
As hours when the evening star
From under the thunder-cloud shines,
As morning invested in light
From garments all dripping in dew;
So, healthful and welcome and bright,
With joyous emotions, we view
PEACE, builder of cities, and friend to the cause
Of freedom, and plenty, arts commerce and laws.—*Ib.*

Voice of New-England.

BY JOSEPH HORACE KIMBALL.

Go! bear the tale of warning round,
Amid the free hills of the north,
And rocky peak, and wood, and dell,
Shall pour a living army forth:
Not unto battle and to blood,
Not girt and panoplied in steel,
But to a strife of heart with heart,
And armed with Christian faith and zeal.

Up, woman! unto thee the prayer
Of the oppressed and wronged is poured;
Not to the eloquence which speaks
In uttered thought and fervid word;
The lines of anguish and despair,
Which mark the mother's lifted brow,
The fire which wildly lights her eye,
Are pleading with thy spirit now.

Oh, shall that prayer be poured in vain?
No! by the truth of woman's love;
No! by the lofty energies
With which on Plymouth rock she strove.
No! she shall rise in moral power,
And plead with man and plead with Heaven,
Till broken is the oppressor's rod,
And freedom to the slave is given.

Rouse, ALL, for God and Truth and man,
Redeem our country from its shame,
Perform the lofty deed of Right
And give us back an honored name;
Unseal the Bible, burst the thrall
From intellect and soul apart,
Yield knowledge and religion way
Unto the desolated heart.

From the Pennsylvania Freeman.

Sonnet.

Oh! heavy on the crushed and bleeding heart,
Of prostrate millions, with their life-blood wet,
Hated Oppression's iron heel is set,
And keen and quick the thrill of anguish darts
Through quivering bosoms, and the big tear starts
Blinding and hot. Earth groans in darkness yet,
And still their sons bow down their necks to let
The tyrant tramp thereon. To her farthest parts,
Men call for succor on their chosen God,
Earless and heartless Mammon;—but in vain,
Firmer he binds them with his galling chain,
And heavier falls the oppressor's iron rod,
On their bruised limbs;—while willing priests of hell
Fold up their lily hands, and whisper, '*It is well.*'

E. D. H.

Pleasant Height, 1st. day, 10th mo, 25th, 1840.

To those who would chain the Mind.

BY MARY S. GOVE.

Go still the heaving ocean's roar,
Go chain the viewless wind,
Then upward with the eagle soar
Till earth is left behind,—
Pluck each bright star that shines on high,
And quench the sun in night,
Roll up the beauteous azure sky,
Then downward bend thy flight;—
And when thou hast the ocean stilled,
When thou hast chained the wind,
When sun and stars are quenched in night,
Then turn and fetter MIND!

Sowing Seed.

In the morning sow thy seed,
Nor at eve withhold thy hand:
Who can tell which may succeed,
Or if both alike shall stand,
And a glorious harvest bear,
To reward the sower's care!

MISCELLANEOUS.

From the Dial for April.

Thoughts on Labor.

"God has given each man a back to be clothed, a mouth to be filled, and a pair of hands to work with." And since wherever a mouth and a back are created a pair of hands also is provided, the inference is unavoidable, that the hands are to be used to supply the needs of the mouth and the back. Now, as there is one mouth to each pair of hands, and each mouth must be filled, it follows quite naturally, that if a single pair of hands refuses to do its work, then the mouth goes hungry, or, what is worse, the work is done by other hands. In one case, the supply failing, an inconvenience is suffered, and the man dies; in the other he eats and wears the earnest of another man's work, and so a wrong is inflicted. The law of nature is this, "If a man will not work neither shall he eat" Still further, God has so beautifully woven together the web of life, with its warp of Fate, and its woof of Free-will, that in addition to the result of a man's duty, when faithfully done, there is a satisfaction and recompense in the very discharge thereof.—In a rational state of things, Duty and Delight travel the same road, sometimes hand in hand. Labor has an agreeable end, in the result we gain; but the means also are agreeable, for there are pleasures in the work itself. These unexpected compensations, the gratuities and stray-gifts of Heaven, are scattered abundantly in life. Thus the kindness of our friends, the love of our children, is of itself worth a thousand times all the pains we take on their account. Labor, in like manner, has a reflective action, and gives the working man a blessing over and above the natural result which he looked for. The duty of labor is written on man's body, in the stout muscle of the arm and the delicate machinery of the hand. That it is congenial to our nature appears from the alacrity with which children apply themselves to it and find pleasure in the work itself, without regard to its use. The young duck does not more naturally betake itself to the water, than the boy to the work which goes on around him. There is some work, which even the village sluggard and the city fop love to do, and that they only can do well. These two latter facts show that labor, in some degree, is no less a pleasure than a duty, and prove that man is not by nature a lazy animal who is forced by Hunger to dig and spin.

Yet there are some who count labor a curse and a punishment. They regard the necessity of work, as the greatest evil brought on us by the "Fall;" as a curse that will cling to our last sand. Many submit to this yoke, and toil, and save, in hope to leave their posterity out of the reach of this primitive curse.

Others, still more foolish, regard it as a disgrace. Young men—the children of honest parents, who, living by their manly and toil-hardened hands, bear up the burthen of the world on their shoulders, and eat with thankful hearts their daily bread, won in the sweat of their face—are ashamed of their father's occupation, and forsaking the plough, the chisel, or the forge, seek a livelihood in what is sometimes named a more respectable and genteel vocation; that is in a calling which demands less of the hands, and quite often less of the head likewise, than their fathers' hard craft; for that imbecility which drives men to those callings, has its seat mostly in a higher region than the hands. Affianced damsels beg their lovers to discover or invent some ancestor in buckram who did not work. The Sophomore in a small college is ashamed of his father who wears a blue frock, and his dusty brother who toils with the saw and the axe. These men, after they have wiped off the dirt and soot of their early life, sometimes become arrant coxcombs, and standing like the heads of Hermes without hands, having only a mouth, make faces at such as continue to serve the state by plain handiwork. Some one relates an anecdote which illustrates quite plainly this foolish desire of young men to live without work. It happened in one of our large towns, that a shopkeeper and a blacksmith, both living in the same street, advertised for an apprentice on the same day. In a given time fifty beardless youngsters applied to the haberdasher, and not one to the smith. But this story has a terrible moral, namely, that forty-nine out of fifty were disappointed at the outset.

It were to be wished that this notion of labor, being disgraceful was confined to vain young men and giddy maidens of idle habits and weak heads, for then it would be looked upon as one of the diseases of early life, which we know must come, and rejoice when our young friends have happily passed through it, knowing it is one of "the ills that flesh is heir to," but is not very grievous, and comes but once in the lifetime.—This aversion to labor, this notion that it is a curse and a disgrace, this selfish desire to escape from the general and natural lot of *man*, is the sacramental sin of 'the better class' in our great cities. The children of the poor pray to be rid of it, and what son of a rich man learns a trade or tills the soil with his own hands? Many men look on the ability to be idle as the most desirable and honorable ability. They glory in being the Mouth that consumes, not the Hand that works. Yet one would suppose a man of useless hands and idle head, in the midst of God's world, where each thing works for all; in the midst of the toil and sweat of the human race, must needs make an apology for his sloth, and would ask pardon for violating the common law, and withdrawing his neck from the general yoke of humanity. Still more does he need an apology, if he is active only in getting into his hands the result of others' work. But it is not so. The man who is rich enough to be idle values himself on his leisure, and what is worse, others value him for it. Active men must make a shamefaced excuse for being busy, and working men for their toil, as if business and toil were not the duty of all and the support of the world. In certain countries men are divided horizontally into two classes, the men who WORK and the men who RULE, and the latter despise the employment of the former as mean and degrading. It is the slave's duty to plough, said a Heathen poet, and a freeman's business to enjoy at leisure the fruit of that ploughing. It is a remnant of those barbarous times, when all labor was performed by serfs and bondmen, and exemption from toil was the exclusive sign of the freeborn. But this notion, that labor is disgraceful, conflicts as sharply with our political institutions, as it does with common sense, and the law God has writ on man. An old author, centuries before Christ, was so far enlightened on this point, as to see the true dignity of manual work, and to say, "God is well pleased with honest works; he suffers the laboring man, who ploughs the earth by night and day, to call his life most noble. If he is good and true, he offers continual sacrifice to God, and is not so lustrous in his dress as in his heart."

Manual labor is a blessing and a dignity. But to state the case on its least favorable issue, admit it were both a disgrace and a curse, would a true man desire to escape it for himself, and leave the curse to fall on other men? Certainly not. The generous soldier fronts death, and charges in the cannon's mouth; it is the coward who lingers behind. If labor were hateful, as the proud would have us believe, then they who bear its burthens, and feed and clothe the human race, and fetch and carry for them, should be honored as those have always been who defend society in war. If it be glorious, as the world fancies, to repel a human foe, how much more is he to be honored who stands up when Want comes upon us, like an armed man, and puts him to route? One would fancy the world was mad, when it bowed in reverence to those who by superior cunning possessed themselves of the earnings of others, while it made wide the mouth and drew out the tongue at such as do the world's work. "Without these," said an ancient, "cannot a city be inhabited, but they shall not be sought for in public council, nor sit high in the congregation; and those few men and women who are misnamed the World, in their wisdom have confirmed the saying. Thus they honor those who sit in idleness and ease; they extol such as defend a state with arms, or those who collect in their hands the result of Asiatic or American industry, but pass by with contempt the men who rear corn and cattle, and weave and spin, and fish and build for the whole human race. Yet if the state of labor were so hard and disgraceful as some fancy, the sluggard in fine raiment and the trim figure—which, like the lilies in the Scripture, neither toils nor spins, and is yet clothed in more glory than Solomon—would both bow down before Colliers and Farmers, and bless them as the benefactors of the race. Christianity has gone still farther, and makes a man's greatness consist in the amount of service he renders to the world. Certainly he is the most honorable who by his head or his hand does the greatest and best work for his race. The noblest soul the world ever saw appeared not in the ranks of the indolent; but "took on him the form of a servant," and when he washed his disciples' feet, meant something not very generally understood perhaps in the nineteenth century.

Now manual labor, though an unavoidable duty, though designed as a blessing, and naturally both a pleasure and a dignity, is often abused, till, by its terrible excess, it becomes really a punishment and a curse. It is only a proper amount of work that is a blessing. Too much of it wears out the body before its time; cripples the mind, debases the soul, blunts the senses, and chills the affections. It makes the man a spinning jenny, or a ploughing machine, and not "a being of large discourse, that looks before and after." He ceases to be a man, and becomes a thing.

In a rational and natural state of society—that is, one in which every man went forward towards the true end he was designed to reach, towards perfection in the use of all his senses, towards perfection in wisdom, virtue, affection, and religion,—labor would never interfere with the culture of what was best in each man. His daily business would be a school to aid in developing the whole man, body and spirit, because he would then do what nature fitted him to do. Thus his business would be really his calling. The diversity of gifts is quite equal to the diversity of work to be done. There is some one thing which each man can do with pleasure, and better than any other man, because he was born to do it.—Then all men would labor, each at his proper vocation, and an excellent farmer would not be spoiled to make a poor lawyer, a blundering physician, or a preacher, who puts the world asleep. Then a small body of men would not be pampered in indolence, to grow up into gouty worthlessness, and die of inertia; nor would the large part of men be worn down as now by excessive toil before half their life is spent. They would not be so severely tasked as to have no time to read, think, and converse. When he walked abroad, the laboring man would not be forced to catch mere transient glimpses of the flowers, by the way side, or the stars over his head, as the dogs, it is said, drink the waters of the Nile, running while they drink, afraid the crocodiles should seize them if they stop. When he looked from his window at the landscape, distress need not stare at him from every bush. He would then have leisure to cultivate his mind and heart no less than to do the world's work.

In labor as in all things beside, moderation is the law. If a man transgresses and becomes intemperate in his work, and does nothing but toil with the hand, he must suffer. We educate and improve only the faculties we employ, and cultivate most what we use the oftenest. But if some men are placed in such circumstances that they can use only their hands, who is to be blamed if they are ignorant, vicious, and without God?—Certainly not they. Now it is as notorious as the sun at noon-day, that such are the circumstances of many men. As society advances in refinement, more labor is needed to supply its demands, for houses, food, apparel, and other things must be refined and luxurious. It requires much more work, therefore, to fill the mouth and clothe the back, than in simpler times. To aggravate the difficulty, some escape from their share of this labor, by superior intelligence, shrewdness, and cunning, others by fraud and lies, or by inheriting the result of these qualities in their ancestors. So their share of the common burthen, thus increased, must be borne by other hands, which are laden already with more than enough. Still farther, this class of mouths, forgetting how hard it is to work, and not having their desires for the result of labor checked by the sweat necessary to satisfy them, but living vicariously by other men's hands, refuse to be content with the simple gratification of their natural appetites. So caprice takes the place of Nature, and must also be satisfied. Natural wants are few, but to artificial desires there is no end. When each man must pay the natural price, and so earn what he gets, the hands stop the mouth, and the soreness of the toil corrects the excess of desire, and if it do not, none has cause of complaint, for the man's desire is allayed by his OWN work. Thus if Absalom wishes for sweet cakes, the trouble of providing them checks his extravagant or unnatural appetite. But when the mouth and hand are on different bodies, and Absalom can coax his sister, or bribe his friend, or compel his slave to furnish his dainties, the natural restraint is taken from the appetite, and it runs to excess. Fancy must be appeased; peevishness must be quieted; and so a world of work is needed to bear the burthen which those men bind, and lay on men's shoulders, but will not move with one of their fingers. The class of Mouths thus commits a sin, which the class of Hands must expiate.

Thus by the treachery of one part of society, in avoiding their share of the work; by their tyranny in increasing the burthen of the world, an evil is produced quite unknown in a simpler state of life, and a man of but common capacities not born to wealth, in order to insure a subsistence for himself and his family, must work with his hands so large a part of his time, that nothing is left for intellectual, moral, æsthetic, and religious improvement. He cannot look at the world, talk with his wife, read his Bible, nor pray to God, but Poverty knocks at the door, and hurries him to his work. He is rude in mind before he begins his work, and his work does not refine him. Men have attempted long enough to wink this matter out of sight, but it will not be put down.—It may be worse in other countries, but it is bad enough in New-England, as all men know who have made the experiment. There must be a great sin somewhere in that state of society, which allows one man to waste day and night in sluggishness or riot, consuming the bread of whole families, while from others, equally well-gifted and faithful, it demands twelve, or sixteen, or even eighteen hours of hard work out of the twenty-four, and then leaves the man so weary and worn, that he is capable of nothing but sleep—sleep that is broken by no dream. Still worse is it when this life of work begins so early, that the man has no fund of acquired knowledge on which to draw for mental support in his hours of toil. To this man the blessed night is for nothing but work and sleep, and the Sabbath day simply what Moses commanded, a day of bodily rest for Man as for his Ox and his Ass. Man was sent into this world to use his best faculties in the best way, and thus reach the high end of a man. How can he do this while so large a part of his time is spent in unmitigated work?—Truly he cannot. Hence we see, that while in all other departments of nature each animal lives up to the measure of his organization, and with very rare exceptions becomes perfect after his kind, the greater part of men are debased and belittled, shortened of half their days, and half their excellence, so that you are surprised to find a man well educated whose whole life is hard work. Thus what is the exception in nature, through our perversity becomes the rule with man? Every black-bird is a black-bird just as God designs; but how many men are only bodies? If a man is placed in such circumstances, that he can use only his hands, they only become broad and strong. If no pains be taken to obtain dominion over the flesh, the man loses his birthright, and dies a victim to the sin of society. No doubt there are men, born under the worst of circumstances, who have redeemed themselves from them, and obtained an excellence of intellectual growth, which is worthy of wonder; but these are exceptions to the general rule; men gifted at birth with a power almost superhuman. It is not from exceptions we are to frame the law.

Now to put forward the worst possible aspect of the case. Suppose that the present work of the world can only be performed at this sacrifice, which is the best—that the work should be done, as now, and seven-tenths of men and women should, as the unavoidable result of their toil, be cursed with extremity of labor, and ignorance, and rudeness, and unmanly life, or that less of this work be done, and, for the sake of a wide-spread and generous culture, we sleep less softly, dine on humbler food, dwell in mean houses, and wear leather like George Fox? There is no doubt what answer Common Sense, Reason, and Christianity would give to this question, for wisdom, virtue, and manhood are as much better than sumptuous dinners, fine apparel, and splendid houses, as the Soul is better than the Senses. But as yet we are slaves. The senses overlay the soul. We serve brass and mahogany, beef and porter. The class of Mouths oppresses the class of Hands, for the strongest and most cunning of the latter are continually pressing into the ranks of the former, and while they increase the demand for work, leave their own share of it to be done by others. Men and women of humble prospects in life, while building the connubial nest that is to shelter them and their children, prove plainly enough their thraldom to the senses, when such an outlay of upholstery and joiner's work is demanded, and so little is required that appeals to Reason, Imagination, and Faith. Yet when the mind demands little besides time, why prepare so pompously for the senses, that she cannot have this, but must be cheated of her due? One might fancy he heard the stones cry out of the wall, in many a house, and say to the foolish people who tenant their dwelling—"O, ye fools, is it from the work of the joiner, and the craft of those who are cunning in stucco and paint, and are skilful to weave and to spin, and work in marble and mortar, that you expect satisfaction and rest for your souls, while ye make no provision for what is noblest and immortal within you? But ye also have your reward!" The present state of things, in respect to this matter, has no such excellencies that it should not be changed.

* * * * * * *

THE FRUITS OF THE SOIL.—The statistics accompanying the returns of the last census show, that the sixteen millions of people, who live within the limits of the United States, possess lumber to the value of upwards of eleven millions of dollars, which, with brick and stone of an incalculable amount, constitutes the materials for their dwellings. The income of their orchards which grow around these dwellings is upwards of six millions of dollars in value. They had more than twenty-six millions of pounds of wool to convert into broadcloths, blankets and hosiery, &c., with which to shelter their persons from inclement weather, more than a thousand millions pounds of cotton to manufacture into various useful and necessary garments, and more than three hundred thousand pounds of silk for elegant and fancy dresses. The amount of their flax and hemp united, was nearly a million of tons.

For the food that was to sustain and nourish them, they had, the last year, more than seventy-three millions of bushels of wheat, equal to more than fourteen millions of barrels of wheat flour, a rare article with those men who subdued and settled this domain. They had also more than seventeen million bushels of rye; upwards of six million bushels of buckwheat, and three million bushels of barley. The value of the poultry that strolled about the yards and enclosures, was more than nine millions of dollars. The number of swine was upwards of twenty millions, and the number of sheep more than nineteen millions.

These people of the United States had the last year, more than three hundred and seventeen million bushels of Indian corn, more than ninety-nine million bushels of potatoes, and upwards of thirteen million neat cattle, which furnished them milk, butter, and cheese, &c., to the value of more than thirteen millions of dollars. They had at their command the labor and services of more than three millions of horses and mules, and upwards of an hundred and six million bushels of oats, and nine millions of tons of hay, on which to feed these and their other cattle. To sweeten whatever seemed acid or bitter to the taste, they had more than two hundred and eighty million pounds of sugar. Their land yielded to them, for their indulgence, more than seventy-seven million pounds of tobacco, and upwards of two hundred and seventy thousand gallons of wine with which to cheer their hearts. Such is the income of their soil only; and yet they are over head in debt. The public debts alone, in a time of profound peace, are estimated at near two hundred million dollars. Surely there has been very bad calculation somewhere.—*Jour. Com.*

From the Albany Argus.

The Blind.

We had the pleasure to witness, last evening, the exhibition in the Assembly Chamber of some of the results which modern philanthropy has achieved, in its efforts to give as it were, sight to the blind. We have attended several previous exhibitions of the proficiency of the blind pupils of the New-York Institution in the rudiments of education, and in the useful manual occupations of life—but we confess we were not prepared to see how completely it is possible to supply to these benighted beings the loss of the "visual ray." We heard persons who had to be led from their seats, and to feel out letters from an embossed page, read aloud with almost as much facility, and with quite as much accuracy, as if they were in possession of the sense of sight. We heard these persons analyze sentences, and explain their grammatical construction, with a readiness that exhibited the clearest perceptions of the structure and philosophy of language. We saw them solve intricate arithmetical and algebraic problems, requiring extended calculations on the slate, and the closest mental application, and bring out the true results *parri passu* with some expert calculators who were present. We saw their handiwork—in plain sewing, knitting, and other useful occupations, quite equal in neatness and finish to articles of the kind manufactured with the aid of all the senses, We heard musical performances, in concert and singly, vocal and instrumental, which exhibited a complete mastery of the science, as well as a cultivated taste and a high relish for the harmony of sweet sounds.

The proficiency of the pupils in this branch of education which is designed to be to them a source of present amusement and gratification, as well as a means of support for the future—struck the numerous and discriminating auditory with the greatest surprise and pleasure—as well it might. They are taught the science and not the mere mechanical cunning of playing nimbly on an instrument "by ear," as the phrase is. They are taught to read music, to compose even, and qualified, of course, to teach the science and practice of music—and no one who heard their performances on the piano forte, and other difficult instruments, can doubt their ability to instruct even those who can see, in this elegant and now almost indispensable branch of education. Indeed the fact is notorious that several of these pupils are now employed as organists and as pianists in the city of New-York. Such as are sceptical on this point, need only to be informed of the fact that among the many proofs furnished last evening, was the performance of an original ode, on the death of the late President, by one of the young ladies of the Institution—herself the authoress of the piece and the musical accompaniment, which all can bear witness was appropriate and effective.

The most touching incident of the evening was the recitation by the authoress, of the following impromptu:

Appeal to the Legislature of the State of New-York, by MISS FRANCIS J CROSBY, a blind Pupil of the New-York Institution.

The verdant lawn, the sylvan shade,
The gurgling rills that murmur by,
The birds in gaudy plumes arrayed,
The sparkling deep, the sunny sky—
Though beautiful these scenes may be
Their loveliness we cannot see.

But oh! a nobler beam of light
Our mental vision still enjoys;
'Tis education, pure and bright—
Its lustre death alone destroys.
An intellectual world is ours,
More fair than Earth's perennial flowers.

Oh! 'twas Compassion's ardent flame
That gave us friends our lot to feel,
Our warmest gratitude they claim—
Our feelings words may not reveal.
To us by strongest ties endeared,
Forever be their names revered.

And while we humbly ask your aid,
Past kindness we would not forget
The debt we owe can ne'er be paid;
But oh! may Heaven reward you yet.
Our mutual prayers for you shall rise
To Him enthroned above the skies

We in your presence now appear,
Illustrious legislative band!
Oh! deign a sightless group to hear;
Aid, we solicit at your hand;
Then grant our boon, and Heaven above
Will your philanthropy approve.

The impression left by the exhibition, we need scarcely say, was most favorable to the Institution and to its estimable founders, managers and patrons—as will be seen by the very liberal bill reported to day by Mr. Duer in the Assembly, and the unanimous vote of the house in favor of his motion to expedite its passage.

Female Lecturer.

George Combe, in his late work, from which we have heretofore copied several extracts, notices in very favorable terms the course which has for some time past been pursued by our esteemed friend, Mary S. Gove. We copy his remarks upon it, merely observing, to prevent error, that her connection with the Society of Friends has terminated since he left this country.

"Mrs. Gove, a lady belonging to the Society of Friends, impressed with the great importance to the female sex, of instruction in Anatomy and Physiology, pursued a regular course of study in these subjects, under the professors of Boston, and then commenced lecturing on them to ladies. She was well received in Boston, and has recently lectured in New-York. She is a lady of unquestioned character, and her lectures were attended by the most respectable persons of her own sex in this city. No gentlemen were admitted. The advantages of this instruction are self evident, and every real friend to human welfare must wish her success. Bennett's Morning Herald, however, to its own deep disgrace, has published what he pretends to be the report of her lectures, pandering to the groveling feelings of the men, and alarming the delicacy of the ladies, an effectual way in this country to stifle any attempt at improvement. I have inquired into the character of the lectures, of ladies who heard them, and they declare Bennett's reports to be scandalous caricatures, misrepresentations and inventions."

HARDEN NOT YOUR HEARTS.—The metal of the human soul, so to speak, is like some material substance. If the force which you lay upon it do not either break or dissolve it, it will beat it into hardness. If the moral argument by which it is plied now, do not so soften the mind as to carry and overpower its purpose, then on another day the argument may be put forth, in terms as impressive, but it falls on a harder heart, and therefore with a more slender efficiency. You have resisted to-day, but by that resistance you have acquired a firmer metal of resistance against the power of every future warning that may be brought to bear upon you. You have stood your ground against the urgency of the most earnest admonition, and against the dreadfulness of the most terrifying menaces. On that ground you have fixed yourself more immoveably than before; and though on some future day, the same spiritual thunder may be made to play around you, it will not shake you out of the obstinacy of your determined rebellion.—*Chalmers.*

ELEVATION OF THE MIND.—Lofty elevation of mind does not make one indifferent to the wants and sufferings of those below him: on the contrary, as the rarified air of mountains makes distant objects seem nearer, so are all his fellow-beings brought nearer to the heart of him who looks upon them from the height of his wisdom.

IMPORTANCE OF ACTION.—Above all things, act, act!—There are more truths to be picked up about you, than you can find in books. Deeds nourish the whole man from within, while books and words are only a kind of poultice on the outside.

DEBTS OF HONOR.—Here is an old anecdote worth the room it occupies:—Charles James Fox, in his frolicksome days, was called upon for payment by a tradesman, who held his bill for two hundred pounds. Charles said he could not then pay him. "How so?" said the creditor; "you have lying before you bank notes to a large amount." "These," replied Mr. Fox, "are to pay debts of honor." The tradesman threw the bill into the fire. "Now, sir," said he, "mine is a debt of honor, which I cannot oblige you to pay." Charles immediately paid the man.

THE PAWNEES.—The Pawnee Indians number 6,244—but are entirely unimproved—dress exclusively in skins—manufacture no cloths, and have no agricultural implements. Singular as it is, they are said to be entirely free from the deleterious effects of intoxicating liquors. Their religious services are generally connected with animal gratification. They are extremely superstitious, and give ready credence to the impositions of jugglers. Their women perform all the labor of raising vegetables, dressing skins for tents and robes, building houses, preparing food—in short, they do every thing, but kill the buffalo.—*Boston Rec.*

ANOTHER USE FOR CAOUTCHOUC.—A man in Texas, whose ear had been lopt off in a fight with the Indians, has had it replaced by one made of India rubber, which looks as good as new, and answers all the purposes of hearing. This experiment may be called a new *ear*-a in surgery.

SALE OF ANTI-SLAVERY BOOKS.

The undersigned will sell at public auction, on Wednesday, May 12, at 8 o'clock, at the Anti-Slavery Depository, No. 131 Nassau street, to enable them to discharge the debts and liabilities of the Society, prior to the last annual meeting, *all the books, and stereotype plates, letter paper, engravings, &c.*, belonging to the American Anti-Slavery (old) Society. As a large number of the members of the various anti-slavery societies in the United States will be in the city during the anniversary week, it is deemed an eligible time to offer all the publications and stereotype plates at public auction, to enable the undersigned to liquidate the concerns of the old Society. It is intended to sell the books, plates, &c. for the most they will fetch, to close the sales and the concern. An excellent opportunity will be afforded to State and other auxiliary societies, and to individuals, to furnish themselves with standard anti-slavery works at unprecedented low prices. Terms cash, for all sums under $100, and approved endorsed notes for ninety days for all sums above $100.

S. W. BENEDICT, }
LEWIS TAPPAN, } *Trustees.*

FAIR
FOR THE BENEFIT OF THE
American Anti-Slavery Society.

IN Accordance with the recommendation of the Manhattan Anti-Slavery Society, there will be a Fair held in the city of New-York during the week of the anniversaries in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing,—such as hats, shoes, stockings, 'kerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

ALMIRA VAN RENSSELAER, LYDIA MARIA CHILD,
RACHEL RUBY, ANNE WARREN WESTON,
A. H. GIBBONS, ANNA BOOSE,
MERCY POWELL, JANE DAVIS,
M. A. W. JOHNSON, THANKFUL H. SOUTHWICK.

New-York, March 4, 1841.

Dr. Church's Tooth Powder,
OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of this powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all.

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

Garden and Farm Seeds,
WARRANTED THE GROWTH OF 1840.

For sale at the Seed store No. 45 North Market street, Boston.

THE Subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders to any amount, for farm, garden, and flower seeds, both to traders and to farmers

The seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New Hampshire, and in Maine, and every precaution has been used to obtain *pure* and *perfect* seeds. It is confident that satisfaction will be given to purchasers

Garden Seeds.

The assortment of garden seeds comprises every variety of seeds that is worthy of cultivation.

Seeds by the quantity, assorted to suit the different markets

Boxes of seeds for retailing, neatly prepared, at 6 cents per paper, with printed directions for their culture, variously assorted, from $10 per box and upwards: a liberal discount will be made to dealers

Farm Seeds.

An excellent and very select assortment of improved field seeds, comprising the best assortment of wheat, rye, barley, corn, oats, grass seeds, root seeds, &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine.

Flower seeds, roots, shrubs, vines and trees of all kinds furnished to order.

Catalogues of the whole may be obtained on application. Orders by wholesale and retail are respectfully solicited.

CHARLES P. BOSSON, *Seedsman,*
No. 45 North Market street, Boston.

February 18, 1841. 61

Channing's New Work on EMANCIPATION.

JUST PUBLISHED, by the American Anti-slavery Society, and for sale at the Office, No. 143 Nassau street New-York, Channing's new work on Emancipation; a neat 18 mo. pamphlet of 72 pages. A cheaper publication was never issued from the anti-slavery press. It will be sold at 12 1-2 cents, a single copy, and at 10 dollars a hundred.

Those who wish to supply themselves with this valuable production, would do well to send orders promptly.

Terms Cash only.

CORRESPONDENCE
BETWEEN
Oliver Johnson & Geo. F. White.

THIS Day published, and for sale, by Oliver Johnson, at 143 Nassau street, a duodecimo pamphlet of 46 pages, entitled, "Correspondence between Oliver Johnson and George F. White, a minister of the Society of Friends with an Appendix." Price 12 1-2 cents single—10 copies for $1.

New-York, Feb. 25.

To Landlords and Tenants.

THE SUBSCRIBER will receive agencies for renting houses, stores, and tenements at Hutson's Intelligence Office, No. 560½ Pearl street. When houses are registered, or application made by tenants, no charge is made unless suited.

Feb. 25, 1841. P. A. BELL.

BAPTIST ANTI-SLAVERY CORRESPONDENT.

For sale at 143 Nassau street, (price 10 cents single, $4 per hundred,) the Baptist Anti-Slavery Correspondent, vol. I, No. 1; containing the reply of the Rev. Elon Galusha to the letter of Rev. R. Fuller, of South Carolina.

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